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ABSTRACT

Purposes and leadership in Catholic higher education are discussed to promote further dialogue among members of the Association of Catholic Colleges and Universities on institutional roots, present institutional conditions, and future vision. Papers and authors include: Commentary on Bishops' Pastoral Letter on Catholic Higher Education (William J. Rewak); The Secularization of Western Culture and the Catholic College and University (Jude P. Dougherty, Desmond Fitzgerald, Thomas Langan, Kenneth Schmitz); The Catholic College Presidency--A Study (Louis C. Gatto); Trusteeship in the Church-Related College in the '80s (Richard T. Ingram); Emerging Corporate Models of Governance in Contemporary American Catholic Higher Education. (Martin J. Stamm). (CC)

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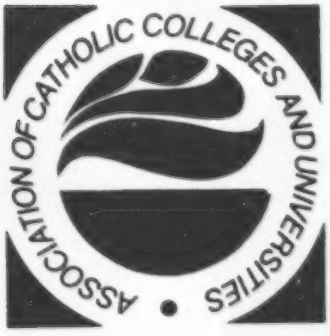

Purposes and Leadership

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Introduction

Amid the daily crises brought on by reduced federal monies for student aid, ever present danger from deferred maintenance, and campus budget committee meetings, our presidents are still fundamentally interested in the "purpose" for which everything else is done. Serious conversation with many of them reveals a deep-seated desire to make their institutions truly places of encounter between faith and culture. They have responded to the Bishops' Pastoral of last November with positive and creative ideas about ways to increase the service offered by the Catholic higher education enterprise to the Catholic community at large. The ACCU Board of Directors, in identifying Task Forces for 1980-81 and 1981-82, has paid attention to some very fundamental questions: Minorities in Catholic higher education: Values in Career-Oriented Education; Community Behavior on Catholic campuses; Building a Community of Faith; questions of sponsorship by religious communities; better articulation between the colleges and the Catholic schools. Our Neylan Conference ran three very successful conferences for Sister Trustees, dealing with basic questions of mission, ministry, control/influence, and trustee responsibilities and liabilities.

Reading through the various reports from these activities, one cannot but be impressed by the serious commitment to Catholic higher education. On the other hand, there is a great deal of ambiguity as to the ways in which the Catholic nature of the institution can be expressed. Diversity is the fundamental reality — the given — and what is needed is a unifying spirit which will strengthen our corporate witness as well as our political power in the arena of higher education in America today.

In a talk given to the ACCU Peace and Justice Education Conference held at Manhattan College, June 5-6, Rev. Peter Henriot, S.J. spoke of this decade as a time of potential "refounding" of our Catholic colleges and universities. The self-understanding of ourselves as the church, the community of Jesus' disciples, has been enlarged and clarified by the teachings of Vatican II and by subsequent explications by the theologians and bishops as well as by the lived experience of American Catholics. It is only logical, therefore, that the self-understanding of the Catholic college/university will have changed accordingly. Central to this is the importance of justice — "constitutive" of the very life of the church itself. Other characteristics will be: ecumenical, responsible, community-oriented, open to the Spirit; a church of and for the world — truly a world-church. One cannot really come to a satisfactory understanding of the "mission" of a *Catholic* college/university unless one has a carefully constructed position on what is to be understood by "Catholic." Many discussions flounder on the conflicting definitions of "Catholic" rather than on the nature and purpose of a Catholic college.

It is my hope that by presenting in this *Current Issues* a number of papers which touch on questions of purpose and leadership of Catholic higher education ACCU will be promoting further dialogue among our members. Clearly, this is not a question that can be settled once and for all. It requires each institution's careful reflection on its own roots, its present condition, and its vision of the future. And it requires our sharing these reflections with one another in honesty and mutual trust.

Alice Gallin, O.S.U.
Executive Director ACCU

COMMENTARY ON BISHOPS' PASTORAL LETTER ON CATHOLIC HIGHER EDUCATION

William J. Rewak, S.J.

In November 1980 the Catholic Bishops of America approved their first Pastoral Letter on Catholic Higher Education.* The event itself is noteworthy, quite apart from the letter's optimistic message, for while Church documents have been published by various groups representing higher education and while the Second Vatican Council emphasized the importance of the apostolate of higher education, the American Bishops as a group have not previously spoken to this issue.

Why should they now?

Perhaps it is because Catholic higher education in America, at the beginning of the '80s, is at a crossroads, and it needs assurance that its cause is still viable and that its motivation is still honorable. It needs assurance and support from its leaders.

The relationship between a university and a bishop can often be a tense one. The emphasis, the consistent bent, of a scholar is toward freedom of conscience and freedom of investigation; the consistent bent of an ecclesiastic is toward authority. Both are necessary. The Church, as an institution and as a graced group of people, cannot exist without either. It is encouraging, therefore, that the Bishops should formally announce their approval of our mission and their willingness to be of service to us.

We are, indeed, at a crossroads. Colleges in some areas of the country will undoubtedly suffer because of an increasingly smaller pool of college-age students. Inflation has caused tuition to skyrocket and programs to be cancelled. Government regulations and lawsuits now take a hefty slice of the budgetary pie.

There have been rumblings, too, that Catholic higher education is not really answering the most urgent needs of our population. Such rumblings — often heard within religious communities and during meetings of religious superiors — turn to the wisdom, or lack of it, of investing so much money and manpower in a relatively few institutions. Cannot much more be done through a large number of smaller and different kinds of institutions that directly minister to those caught in poverty and injustice? Isn't that where the Church ought to be in the '80s?

The question is a real one. And it is often an agonizing one. For not every organization within the Church can do everything; choices have to be made, priorities have to be established. And there is no doubt that the investment made in a university is much more inflexible than that made, for example, in a small house of community organizers. Such a commitment is not lightly made, for it cannot easily be unmade.

Given the economic difficulties: given government pressures; given the anguish over identity and purpose; and given the decreasing number of religious men and women available for their educational institutions, it is understandable that the morale of those working in Catholic colleges and universities has not been as sure-footed as it has traditionally been. And it is further understandable that those outside the educational establishment — most particularly, superiors of religious orders — should not accept the mission of higher education without question or without careful evaluation.

Thus, the Bishops' Pastoral Letter is a timely one. What are its main points?

The first thing that must be noted is that it does not purport to speak about higher learning itself, the nature of the intellectual enterprise. It accepts as a given the importance of that enterprise. While it does say, therefore, that "the Catholic identity of a college or university is effectively manifested only in a context of academic excellence," its main purpose is to speak about the pastoral dimension of a Catholic university.

To head off any critics who might say the Bishops have neglected the crucial issue — the place of intellect within a faith structure — the letter does refer to the document, "The Catholic University in the Modern World," that was published in 1972 by the Sacred Congregation of Catholic Education. And the letter does establish, at the outset, that one of the three "indispensable" ways in which higher education serves the Church is its effort "to bring reason and faith into an intellectually disciplined and constructive encounter."

While the letter does not expand on this issue, the Bishops undoubtedly thought it necessary to assert it. And wisely so. For there is an anti-intellectual evangelism current in American religious thought: what has learning got to do with being a follower of Jesus Christ? One can, after all, do good for one's neighbor and achieve salvation without knowing calculus or Latin or the iambic pentameter.

Father Rewak is the president of the University of Santa Clara and a member of the Board of Directors of ACCU. This commentary was first published in *Santa Clara Today* (February 1981).

* *Catholic Higher Education and The Pastoral Mission of the Church*, United States Catholic Conference, Washington, D.C. 1981.

Our answer, of course, is that God and our neighbor are served by the exercise of human powers, by the application of our talents to the eradication of injustice, by the slow, gradual growth in cultural awareness, by the contemplation — yes, in leisure — of the created world, and by the hard muscular work and intellectual work it takes to finish the work of redemption.

Intellect is to be served if for no other reason than that it is an essential part of humanity. Not to explore its possibilities would be presuming that God had blundered.

The Bishops have presumed God did not blunder, and their emphasis, rather, is how Catholic higher education — as faith communities — can best serve its students.

First, they encourage Catholic institutions to be forthright in their identity: they should "continue to manifest, with unmistakable clarity, their Catholic identity and mission. . . . The Catholic identity should be evident to faculty, students, and the general public."

This willingness to be open and clear about our mission was not characteristic of Catholic higher education in the '60s and early '70s. Some institutions, to acquire financial aid from the state, tended to downplay their identity. Some others, to attract a pluralistic faculty, placed more emphasis on neutrality than on commitment to a religious tradition. And others, to avoid the charge of provincialism and to compete with nationally-known universities, divested themselves of the rhetoric, the paraphernalia, and even the content of the religiously-inspired institution. Secularism, to some extent, was in the air. Those who have survived that era have either maintained their identity — at all costs — or quickly reverted back to it.

The Bishops' statement is a reminder that our value lies in our determination to be what in fact we are.

Interestingly enough, while the Bishops place due emphasis on the importance of identity and encourage "the recruitment and retention of committed and competent Catholic faculty," they are keenly aware that the "Catholic college or university can be a fertile environment for ecumenical activity."

Indeed, the campus seems a more suitable place than any other for the kind of theological dialogue that is needed in our world, and the letter presumes that a Catholic university is an exciting, vital theological marketplace where faculty and students are in a constant search for truth.

Granted this atmosphere of a marketplace, the Bishops underline emphatically that "one of the principal tasks of a Catholic university, and one which it alone is able to accomplish adequately, will be to make theology relevant to all human knowledge and, reciprocally, all human knowledge relevant to theology."

They are uncompromising in their vision that theology is the cornerstone of Catholic academic life. They are not speaking of holiness, of spirituality, of going to Mass every Sunday. They are talking about the importance of the scholarly pursuit of theological learning, and they applaud the improvement of theological education since the Second Vatican Council.

We are always concerned about what distinguishes us as Catholic institutions. The Bishops say, ". . . the distinguishing mark of every Catholic college or university is that, in an appropriate academic fashion, it offers its students an introduction to the Catholic theological heritage."

And they add, almost as an aside, "This is a moral obligation owed to Catholic students.' Given the poor theological background of most of our students, that statement has some force and should make us reflect on how adequately we are fulfilling that obligation.

All Catholic institutions realize that the study of reality, of the universe in which we live and move and have our being, is incomplete without a study of the transcendent and how that transcendent affects our lives. To be totally open to reality is to be open to that which lies beyond touch and sight and hearing. As the Bishops put it, "A truly liberating and elevating education is incomplete without the study of theology or religion." Fortunately, we have moved beyond the Cartesian world-view.

Theology is, of course, the block over which theologians and bishops have often stumbled in the past. And if the relationship between a university and a bishop is at times a tense one, it is mainly because of theological research.

Scholars can be faulted for using freedom to excess and bishops can be faulted for using authority to excess. The ideal would be a benevolent joining of the two functions to serve both the demands of truth and the consciences of those people who are struggling at the level of pre-evangelization.

The Bishops, in a fraternal and commendable fashion, urge this union: "We encourage the universities to develop ways which will bring bishop and theologian together with other members of the Church and academy to examine theological issues with wisdom and learning, with faith, and with mutual charity and esteem."

In a telling quote from the document, "The Catholic University in the Modern World," the Bishops recall that we all need to work for that "delicate balance . . . between the autonomy of a Catholic university and the responsibilities of the hierarchy." This present Pastoral Letter goes a long way toward establishing that balance.

In a following section of the letter, the Bishops state unequivocally the centrality of the liberal arts:

". . . we urge Catholic colleges and universities to preserve and strengthen the teaching of the liberal arts in undergraduate and pre-professional education"; and they underline the importance of philosophical studies: "Without some philosophical grounding, both teachers and students in all fields of study run the risk of superficiality and fragmentation."

They insist, further, that we "have the obligation to study and teach the moral dimensions of every discipline," and that such a study is especially urgent in professional schools because, in a society as technologically oriented as ours is, it is the professional who will make decisions involving human values.

And they repeat, from an earlier letter, the necessity of educating for justice: "Students and faculty are encouraged to become personally aware of problems of injustice and their responsibility to be involved in the social process."

What the Bishops, then, are obviously concerned about is our curriculum. How does the curricular structure of our schools communicate the heritage and the values of a Catholic education? Such a concern comes at the right time, for almost all independent colleges and universities are reevaluating their curriculum. Most educators admit to a capitulation of authority in the '60s and early '70s when course requirements fell on rocky ground and the curricular distinctiveness of Catholic institutions began to pale.

Obviously, accrediting agencies did their part: they became tougher, demanding more courses and more time. And, indeed, some of the course structures of that era did need overhauling.

One of the big problems for the '80s, therefore, is a curricular one. How do you prepare a student, especially in the pre-professional schools, for entrance into the work force and still adhere to the central importance of the humanities, of a value-oriented education? Some Catholic institutions — Santa Clara is one — have a theology requirement because they are convinced the study of God and of our relationship to God is at the core of reality. Should such a requirement be expanded to include philosophy, as the Bishops suggest? How do you shape a curriculum, for four different undergraduate schools, that will include the practical study of ethics? Indeed, is the study of ethics possible without prior grounding in logic and metaphysics?

The medieval structure is gone. Have we another structure to replace it?

After voicing curriculum concerns, the Bishops speak of our obligations to minorities, especially to Hispanic-Americans. The Church in America has always been the "Church of the Immigrants," and immigrants have traditionally found opportunities for higher education in our institutions: "Catholic institutions should strive to respond to their legitimate needs." But the Bishops reach out beyond American borders: ". . . an international point of view should be evident on the college campus."

As we move into the '80s, American private higher education will have to find new sources of income to provide more scholarships for minorities, and it will have to discover ways to compensate for the substandard education that most minorities receive. Bario and ghetto schools are, for the most part, the most notorious scandal of our American educational system; and higher education will never be able to provide the total answer. But it can — without compromising academic integrity — provide support and an atmosphere of understanding and caring, and it can provide programs that do compensate, in some part, for the failure of many of America's public schools.

We were all immigrants once. And we should take special care of those who are now trying to move into the mainstream of American society.

Besides our human and moral obligation to ethnic minority groups, there is a practical educational advantage for everyone in having as diverse a student body as possible — a student body that also includes an international flavor. Homogeneity is seldom a virtue; variety almost always is. As the Bishops state it, the presence of international students "provides an opportunity for close association which makes possible an increased appreciation of others' culture and point of view."

A predictably large part of the letter is devoted to campus ministry and reflects the growing awareness that to isolate this ministry in one area of the campus is to misunderstand the nature of a Catholic college or university. The identity of such an institution cannot be the responsibility of one department, or of one administrator; of one specialized group — a religious community, for example — or even of a document. The identity has to be lived. Institutions are, basically, abstractions; if we call them "Catholic" or "Jesuit," we mean that the people who form the institution live by certain ideals and traditions and standards.

In this context, campus ministers are leaders and facilitators. They can focus certain ministerial functions, they can coordinate activities and even be in the forefront when issues need clarification. They are the yeast for the campus, and their job is to teach all of us — students, faculty, and administrators — how to be, in our turn, yeast for our society.

As the Bishops say, "This office is badly degraded if it is regarded only as something like a bookstore or student union, some sort of a convenience for those students who want a little religion on the side of their higher education."

In the past ten years, campus ministry offices have changed radically: lay men and women have joined nuns and priests in an exciting variety of activities.

Such changes have resulted, in most cases, in a revitalization of campus liturgical life, in a rediscovery of the Ignatian Spiritual Exercises — along with other types of retreats — and in closer contact with the acute social problems that exist both on and off the campus.

Campus ministry in higher education will continue its vitality in the '80s, but only if enough young men and women — lay and religious — are interested in its work. Most Catholic institutions are badly in need of campus ministers, and the prospect is not encouraging. Perhaps we need to develop, within the institution itself, a structure whereby our own students are encouraged and educated to enter this ministry. This has worked in some institutions; it will soon be a necessity for all.

Ultimately, if campus ministry performs its distinctive function, and if other members of the institution reflect, in their own way, the identity of the institution, the campus ought to be a real community of faith; it is this community of faith the Bishops are encouraging and supporting. "No more fitting ideal can be sought," they say, "than to build a community which encourages intellectual growth and which calls to and supports a personal religious commitment."

Other issues are touched on: the importance of scholarly research ("Catholic scholars . . . should examine all the fundamental questions in human culture with the highest degree of intellectual rigor"); the openness to adult learning; encouragement to religious congregations ("It is important that the mission of higher education remain a priority among religious communities"); the need for religiously-oriented teacher preparation programs.

All in all, the letter gives to the Catholic college or university a blueprint for the '80s: a searching examination of its curriculum, a willingness to shed the last vestiges of provincialism, a rigorous adherence to academic standards, and the formation of communities in which young people may grow in mature commitment, where they can "function effectively as the future leaders of American business, government, culture and religion."

It might be noted that to all those who have spent much time helping to compose — and to all those who have studied — our *Goals and Guidelines*, all these issues sound familiar. Indeed, the letter does mirror perfectly Santa Clara's own concerns about its educational mission. And we are not alone: most Catholic institutions have geared up, through discussions and long-range planning, to handle just these issues. Such a confluence of sentiment is therefore an encouragement to all of us who are engaged in the mission of higher education.

It is also a sign of hope.

THE SECULARIZATION OF WESTERN CULTURE AND THE CATHOLIC COLLEGE AND UNIVERSITY

Jude P. Dougherty
Desmond Fitzgerald
Thomas Langan
Kenneth Schmitz

Catholic Higher Education

The modern college is indeed *universitas studiorum* in the breadth of subjects taught and in the degree of its involvement in the students' lives. Far from being a monastery withdrawn from the world, struggling to preserve essential elements of an embattled tradition, the modern college is inevitably involved with almost every aspect of the surrounding culture. What the *Catholic* college is and what it ought to be can therefore be analyzed and planned only in the context of the society and culture in which it operates.

The authors of this report* are convinced that North American society in the decades ahead will continue to need a wide-spread network of Catholic colleges and universities — of which 239 presently exist. They are needed as both institutions of general higher education and special "think tanks" for the Church. We say advisedly that the *society* as a whole needs this, and not just the Church. The Christian community should not relax its conviction that, as many students of society have observed, a community cannot long exist without a core of common convictions, and that the core of common convictions in this society, which historically have come from the Christian tradition, remain sound and ought to be defended both rationally and politically. The fact that many of them are under attack in this increasingly pluralistic time is no reason to lose heart. The traditional convictions, if they remain true, have to be more deeply understood in the light of the attacks made upon them and defended in a way that will reanimate the consensus. A decent society can only remain healthy as long as sufficient cohesion remains to permit discussion about common aims and there is a will to work in harmony and consort. The Catholic system of education, at all levels, forms students in the broad panoply of these traditional, once almost universally common, Christian and democratic convictions, and encourages the kind of reflection on them which helps sustain the national vision. In this way, Catholic schools make a central contribution to the well-being of the society.

That the Church, for its part, needs as much as it ever did both a wide-spread network of colleges and a number of excellent universities, seems to us obvious. The Catholic tradition is an intellectual one. It created universities as part of its perennial endeavor to continue the task of *fides quaerens intellectum*. It cannot confidently entrust to the modern non-Christian university the task of pursuing insight into the whole of what has been revealed. It cannot even be sure that secular universities will preserve and hand on the full range of cultural fruits thus far achieved by the Catholic tradition. Moreover, Catholics can be formed into the tradition adequately and in meaningful numbers only by a committed community. The teaching *institution*, the *collegium*, alone can unite the expertise distributed amongst the various disciplines, provide a curriculum which offers systematically both the methods of reading, analysis, and criticism and appropriation of the cultural resources which the tradition provides. At the same time, the student has to be prepared, vocationally or professionally, to lead a life in society, where he will bring his talents to bear to influence those around him. In this way, he will make his contribution to the society's growth in a cohesive fashion consonant with his heritage.

Without a certain number of committed universities, the Catholic college network will not long be able to maintain itself effectively. Large numbers of future teachers for Catholic colleges can scarcely be formed in departments whose preoccupations lead them to have little interest in issues vital to the Catholic tradition, or worse, whose members espouse positions hostile to Christian faith. Moreover, thinkers derive inspiration and help from like-minded colleagues with similar interests and concerns. And much time can be lost when one has to adopt the interests and the style of a community with very different orientations.

Finally, where the local Catholic community is mak-

The authors constituted a committee of the American Catholic Philosophical Society to study the place of philosophy in Catholic colleges and universities. They are on the faculties of: The Catholic University of America (Dougherty), the University of San Francisco (Fitzgerald), and the University of Toronto (Langan and Schmitz).

* This report was based on a study of philosophy programs in Catholic colleges and universities done for the American Catholic Philosophical Society in 1979.

ing proper use of its Catholic colleges or universities, the intellectually and spiritually active elements in the community discover a rich resource at their disposition. Just the presence of a library can be important. The organization of good quality seminars on moral and spiritual issues facing the community, the availability of experts sensitive to the whole tradition who can be called on to serve on school boards — these are things which affect the quality of the community's spiritual and intellectual life. That is why it remains important to foster a lively Catholic college, if possible, in every city.

It would be folly to count complacently, however, on the continued existence of even the present network of Catholic colleges and universities. A number of manaces loom on the horizon. The severe demographic decrease which will hit higher education in the early eighties guarantees, by itself, the demise of many poorly-endowed small colleges, and announces financial crises and even mortal danger for many poorly-financed larger universities. With few exceptions, the Catholic colleges and universities are drastically underfinanced. The Provost of one of the most distinguished Catholic universities recently opined that its budget would have to be increased 40%, were salaries, equipment, scholarships, and library to be brought up to a level comparable to the better secular universities. The survival of many colleges will depend in the 1980s on extraordinary sacrifice on the part of the community at large. People are unlikely to make great efforts for institutions which are vague and confused about their objectives and their nature.

Yet, there are reasons why many Catholic institutions now find themselves disoriented, full of tensions, with elements of what should be a *collegium* going off, in fact, in opposed directions. There are many elements in the present cultural setting which provide powerful attractions in competing directions. The penetration of these elements into the Catholic institution, introducing further confusion, can cause a disorientation just at the moment the Catholic college must ask people to stand up and be counted.

There are three elements in the present situation which must be distinguished. One is the movement in Western history away from the core-commitment of Christian origin. Secondly, there is the phenomenon of accelerating social-economic-political-technological culture change, the enormity of which, by itself, suffices to challenge every institution to constant and vigorous up-dating and self-renewal. Finally, the Catholic college or university, even were it in a period of slow change and even were it supported by major elements in the society, would still face the responsibility of keeping alive intellectual and spiritual tradition.

Each of these three different challenges affecting the Catholic college and university shall now be considered in turn. Later in the report, particular facets of the problems arising from them will be examined in yet more detail.

Secularization

Catholics consider it a misfortune that society as a whole and many individuals in a high degree have become less aware of God, less devoted to worshipping him in the ways He has vouchsafed us through the Church, and less sensitive to the sacredness of man and nature precisely as coming from God's creative hand. Still, no one should think that the processes which have contributed to this effect are themselves without "redeeming social merit." On the contrary, is it not precisely the successes of technology, industrialization, liberalism, etc., which offer to so many a chance to participate in the exercise of power?

The question of how "secularization" has accelerated in the West and of its origins and causes is a vast and complex one over which serious students are badly divided. Whereas a Toynbee will emphasize the damage done the churches by the disgusting spectacle of the religious wars in the seventeenth century, a Heidegger will insist on the potential for nihilism inherent already in Plato's "metaphysical" separation of the transcendent ground of all being from the things of our experience. Although consideration of the Catholic college in the present North American scene demands attention to certain problems which grow out of one or another aspect of the secularizing culture, it is not necessary to get too directly involved here in the debate over the origin, extent, effects or ultimate destiny of "secularization." It suffices for now to point out certain pressures, from without and from within, which can potentially distance a college from the Christian ideal of its tradition. The Catholic college is challenged to operate in a world decreasingly concerned with many of the things Christians consider most important, a world in which forms of power are being invented which the Christian perceives as potentially inimical to the dignity of man and as temptations to sin. Nevertheless, well thought-through, professional, and humanistic-religious education can actually contribute something important to one another. In this regard, it is less secularization the college has to fear than its own failure to think through both the positive potential of the new civilization and the question of what Christianity has to offer.

Certain secularists are not just indifferent to religion; they aggressively oppose it. The whole area of interpretation of the First Amendment of the United States Constitution as it pertains to "separation of Church and state," and as it has been applied to church-related schools and colleges is well explored

in the work done by the Center for Constitutional Studies at the University of Notre Dame.[1]

Rapid Social Change — And the Need for a Plan

Related but nevertheless distinguishable is the somewhat overwhelming phenomenon of socio-economic-political-cultural change, on a scale and with an accelerating tempo that knows no parallel in the whole of human history. As an institution devoted to helping society think through its problems and helping orient the young in the midst of the excitement and confusion of modern society, all colleges find themselves hard-pressed to stay abreast of what is happening. The Catholic college has an advantage in this because it appreciates its tradition which, reaching back to its origins among the Hebrews and the Greeks, gives the Christian a *perspective* on the present situation lacking in those who think everything worthwhile was invented only yesterday.

Still, we have to face the fact that the pace and extent of change is disorientating. It has become trite to point out that 95% of all natural scientists who have ever lived are presently at work. The burgeoning of world population is causing dislocations which threaten to lead to *Völkerwandlungen* on a scale with those that ushered in the "Dark Ages." We have come to take cities of 14 million for granted — cities with populations like that of the whole of mediaeval France! Exponential growth in disposable personal income, the meteoric rise to positions of considerable power of large numbers of persons inadequately prepared for the exercise of such responsibility has led to strains in personal life which provoke disorientation in the lives of children. The explosion onto the scene of the newspaper and the electronic media, provoking as they do new ways of perceiving the world, and at the same time opening new possibilities for manipulation — all of these developments pose challenges which the colleges must help their students understand.

Of course, change has always existed; institutions have always had to adjust. But when the change is so rapid and so widespread, confusion can reduce the institution's effectiveness. Those responsible for the intellectual life of the colleges can lose heart and take refuge in professional activity isolated from the needs of the community, eschewing the tough questions. Or, professors can fail to produce at all. When one observes the lack of scholarly output on the part of so many college professors, he is tempted to think that more than heavy teaching loads is to blame. It is true that some excellent teachers use their talents to help students in ways which do not always require original scholarship. But there remains a danger in failing to submit to the discipline of publication. Undergraduates cannot challenge inadequate and superficial thought as do journal editors and readers.

The college should stand out because of its level of self-understanding. If the college and university in our time is the place society has created to think through its problems, then it should show the way by courageously attacking, in the finest spirit of collegiality, its own problems, and particularly the question what it itself, as a teaching and research institute, is trying to achieve. This, in our opinion, should take the form of *planning* of high quality, resulting in administrative structures which will assure both that the plan is carried into practice and that it is annually up-graded in order to keep in touch with a rapidly changing environment.

We contend that the Catholic college is in a better position to plan than the secular college because, in principle, it knows what it stands for. We say "in principle" because we are aware that two difficulties render the focus of this determination less than sharp. In many "Catholic" colleges, a good number of professors are either not basically committed to passing on a Catholic tradition in any very definable sense of the term, or if they are, they find their own work (either because of the nature of their discipline or because of the way the curriculum is structured), in fact, not relevant to any properly Catholic objective. In our survey of philosophy departments, some "Catholic" colleges replied that they judged "the Catholic philosophical tradition to be either of small or of no relevance whatever to their teaching." The chairman of philosophy in one large "Catholic" university replied that none of almost a dozen full-time philosophers found the Catholic philosophic tradition relevant to their teaching.

The second problem stems from the lack of determined, courageous leadership in some institutions. It may be inferred from the state of the philosophy departments in some colleges, as revealed by the survey, that some administrations have not been paying close attention to the ideological development of their institutions. The assumption in saying this is that philosophy is so central to the role of a college, that one can only conclude that where the Catholic commitment to philosophy has been allowed to erode, benign neglect on the part of the central administration must have existed.

Of course, it is never easy to plan, even when the faculty is largely committed to a satisfactorily expressed set of goals, nor is it always easy to administer even a small college according to the plan. In the last part of this report, we shall review the problems which have arisen as governing structures have become less authoritarian and faculty participation a meaningful reality in Catholic colleges — a radical change of very recent origin. While this is for

[1] Philip R. Moots and E. M. Gaffney, Jr., *Church and Campus* (University of Notre Dame Press, 1979).

the most part a highly desirable development, one which makes collegial cooperation both possible and indispensable, it requires a new style and quality of leadership. Self-governance can become very burdensome: the college can soon find that its major activity has become the government of itself.

Nor should one ignore the fact that the art of civilized discussion is not presently at its peak. This is one of the most striking symptoms of the *malaise* brought on by the massive and lightning changes through which our civilization has been passing. Never has there been more need for disciplined, self-controlled, respectful discussion. It would seem that when pluralism reaches a certain point, basic things become almost impossible to discuss; there is no longer a common language in which to exchange differing viewpoints. Has the Catholic college community reached that point? Probably not yet. Recently a committee of six philosophers of quite varied backgrounds, called together to work on an ill-defined, difficult topic, was able very quickly to get on the same wave-length, making possible discussion of the most delicate issues, "because," in the words of the committee's Chairman, "of our common Catholic faith." The members of that committee, although presently pursuing distinctive philosophical paths, were of a generation in which virtually everyone received a basic formation in the thought of St. Thomas. All had read more or less the same phenomenologists and existentialists. The pluralism among them, in other words, was still a moderate one, superimposed over a fairly uniform base.

But what will the situation be in the next generation? What will a Catholic student, coming out of a department which, in answer to our survey, describes its members as "most identifying with" no less than thirteen different thinkers as diverse as Marx, Descartes, and James, have in common with a student coming from another "Catholic" college, whose professors identify with "Hegel, Marx, and Sellars"? (Unless, of course, both have become good Marxists at their respective institutions!)

Attention should be paid in designing undergraduate (and, for that matter, graduate) education to make one of its goals the enhancing of the ability to discuss. The inability to listen carefully and to understand accurately what another person is saying can be (in our experience) a major obstacle in the path of planning. Students should be guided in learning the art of discussion through seminars.

Furthering the Tradition

The rapidity and comprehensiveness of change in the environment makes planning a life-necessity. Even if we were living in an era of exceptional stability, the Catholic college would find itself confronted by a basic task: that of contributing to the well-being of the Catholic intellectual and spiritual tradition. A tradition, in being handed on from generation to generation, has to be reincarnated by the new generation. The commitment of the young is going to depend in part on their being able to perceive the tradition as responding to their needs as they experience them. Even in the most placid centuries, these needs change in some respects and for that reason, expressions of the tradition have to be renewed, represented, propagated ever again.

But more than that, the very nature of the Catholic tradition, founded as it is in the command to spread the Good News and to help build the Kingdom, and in the Old Testament revelation that we are to cooperate in renewing the face of the earth, calls us to open ourselves to the Spirit as we pursue our understanding of the deposit of faith. The only way the Catholic college can transmit to its students the sense of the urgency to work to transform the world is by showing that the Spirit is indeed at work. A "Catholic" college caught in routine, inspiration absent, is hypocritical in calling itself Catholic.

How can the American Catholic college set about being creative? The present situation, with its madly changing environment and extreme pluralism, would seem to demand a high level of creativity. Indeed, one cannot fault either the society or the college for lack of innovation. But there is a vast difference between the sort of genuine creativity which advances and enriches the tradition perennially and a froth of individualistic, ill-thought through, ephemeral efforts going off in many different directions at once. The dilemma facing any institution in the present situation is how to foster creativity without provoking mere trash. When the research efforts of an industrial corporation produce nothing marketable, and when its management innovations bring about no increase in productivity, this shows up on the "bottom line." A few years of non-performance can bring about a company's demise, or at least a change in management. A school, however, enjoys a clientele that is often not terribly sure what to expect of the "product." Whereas the school or college has a responsibility to a tradition to hand on certain principles, attitudes, skills, and knowledge, many companies are free to switch products to meet changing needs and desires. The school, on the other hand, has the temptation of getting by with sloddy performance, because the students really do not know too well just what they have a right to expect.

One way to foster creativity rather than mere innovation is through the process of loyal peer criticism. First, there have to be expectations; then there has to be a discussion and criticism. *Expectations:* If there is in place in a college neither a planning procedure, which calls forth regularly careful expressions of the rationale for what one is trying to do, nor any require-

ment for scholarship, the bulk of the faculty is not likely to be very productive. *Criticism:* No amount of discoursing to rapt undergraduates will oblige a thinker to come face to face with the inadequacies of his thought. The discipline of writing and sustained professional discussion is necessary if the best is to be drawn out of a faculty.

Faculty colloquia, to which everyone is expected to make a contribution, should be a regular part of every college's activities. These should grow beyond disciplines, to become all-college activities, a source of serious dialogue about problems confronting the community. The college would then be collegial. It would fulfill its "think-tank" function more effectively. And the faculty would educate one another!

The American Context

A skepticism with respect to Christian convictions has been forming among the Occidental intelligentia for the last century and a half. Nietzsche observed already in the last century that Western culture no longer possessed the spiritual resources which had justified its existence and without which he felt it could not survive.

What is more recent is that this loss of moral sense has now made itself felt on the level of the common man. In more ways than one, we are children of the Enlightenment. Views entertained in 18th and 19th century drawing rooms and in the academy of that day have in our own lifetime entered the market place. Voltaire urged the eradication of Christianity from the world of higher culture, but he was willing to have it remain in the stables and in the scullery. Mill repudiated Christianity, but not the religion of humanity which he thought to be, from the point of view of the state, a useful thing. Comte was more benevolent in his attitude toward Christian practice. In spite of his denial of all metaphysical validity to religious belief, he was willing to accept as a civic good the moral and ritual traditions of Catholic Christianity. Durkheim was not so positive. For him, a major task of the state is to free individuals from partial societies such as the family, religious organizations, and labor and professional groups. Modern individualism, Durkheim thought, depends on preventing the absorption of individuals into secondary or mediating groups.

On this side of the Atlantic, many of these ideas were to find twentieth century expression in the philosophy of John Dewey. In his educational philosophy, Dewey had no use for religion or religious institutions, whatever roles they may have played in the past. Religion is an unreliable source for knowledge and, in spite of contentions to the contrary, even motivation. Many of the values held dear by the religious are worthy of consideration and should not be abandoned, but a proper rationale ought to be sought for those deemed commendable. Through his critique of religion, Dewey sought not merely to eliminate the church from political influence, but to eliminate it as an effective agent in private life. Religion is deemed socially dangerous insofar as it gives practical credence to a divine law and attempts to mold personal or social conduct in conformity with norms which look beyond temporal society.

An awareness of American intellectual history at the turn of the century is not irrelevant. At that very time many ideas characteristic of the Enlightenment were finding adherents in the academic mainstream; the schools themselves were changing hands. At the turn of the century the land grant colleges were coming into being. Lacking religious sponsorship or identity, they tended to reflect the secular spirit. At the same time the older Protestant-founded colleges were losing their denominational identity. Whereas in the last quarter of the 19th century nearly every major chair of philosophy was held by an idealist whose philosophy was a support for Christianity, by 1910 the situation was reversed. Nearly every chair was held by a naturalist. The causes for the shift are complex. Any explanation would have to take note of the widespread confidence placed in the methods of the sciences, social theories emanating from Europe, the discoveries of Darwin, and in the kind of biblical scholarship which tended to place doubt on the uniqueness of Christianity. Though these ideas did not have immediate social or cultural effects, the academy became cut off from its Christian parentage, coming to construe itself as a critic of established institutions, not as the bearer of a tradition or culture. Science was identified with "critical" intelligence. Its methods were to be turned on everything heretofore considered sacrosanct. It took another generation or two before such critique was to reach the primary and secondary schools.

Until the close of the Second World War, the common schools were largely Protestant. Since the beginning of the republic, their Protestant character was evident and taken for granted. It was because of Catholic dissatisfaction with Protestant public schools that the parochial school system came into being. That dissatisfaction plus the massive immigration of the second half of the 19th century made a dual educational system possible. But in the post World War II period, the Protestant character of the public school began to change. The secular philosophy of the academy began to make itself felt through a series of decisions of the Supreme Court. The Court had always appealed to the anti-establishment claims of the First Amendment, but it was now reading into that amendment outlooks which the Founding Fathers did not press and which would probably have been contradictory to the views of most. In the 1947 *Everson* vs. *Board of Education* decision, Justice Black decreed:

> The establishment of religion clause of the First amendment means at least this. . . . No tax in any amount can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion.

Though *Everson* upheld bus rides for parochial school children, those hostile to religion were to quote it time and again. *McCullum* (1948) declared illegal religious education in public school buildings; *Engle* vs. *Vitale* (1962) struck down prayer; *Abington School District* vs. *Schempp* (1963) outlawed bible reading; and the *Committee for Public Education* vs. *Nyquist* (1976) ruled illegal tuition reimbursement arrangements.

In thirty years, these decisions of the Court were, in effect, to secularize public education. Whereas the schools previously fostered basic Christian values through their traditions of common prayer, bible reading, textbooks such as the McGuffy reader, and the celebration of religious feasts, those values ceased to be explicitly fostered. To be sure, the Court did not prohibit the teaching about religion or the reading of sacred scripture as a form of literature, but there is no doubt that Protestant Christianity has not only been challenged but removed as a positive influence. Many observers have found that it has been merely replaced by a secular humanism which, while not a religion, is definitely an ideology.

Significant, too, is the Court's refusal, despite the *Pierce* vs. *The Society of Sisters* decision in 1925 on the prior parental right to educate the child, to allow options with respect to schools unless parents are willing and able to pay tuition in a non-state school.

Christopher Dawson, commenting on the American system, has said, "The secular state school is an instrument of the Enlightenment."[2] Insofar as the state preempts education, the schools have become the seats of a new ideology, the ideology of secularism. Leo Pfeffer argues that a secular "state requires a secular state school." He assures us that "the secularization of the state does not mean the secularization of society."[3] But this opinion, as Walter Berns has pointed out, was not shared by Rousseau, for example, or by Washington, and Jefferson also had his doubts. Experience can be no guide here because we have no experience of living under wholly secular auspices. It is only in our day that we have approximated the secular state, the state that it is not only forbidden to aid religion, but in the United States and elsewhere, is also under constant pressure to sever the connection between laws and a morality that finds its origins in religious doctrine. To quote Walter Berns, "If Pfeffer should prove wrong when he says that 'society' can remain religious though the state be indifferent to religion," it will be left to our descendants to determine "whether Tocqueville was right wher he said that unlike despotism, liberty cannot govern without faith."[4] Other decisions of the Court reflecting a secular outlook have permitted, in the name of freedom, the widespread introduction of pornography, the abortion decision, and the casting aside those conventions of decency that used to govern public disclosure. It is unfortunate that in recent years public opinion has inevitably begun to follow the court. America, unfortunately, has become a conformist society. It is very hard for an individual or social group to maintain separate standards of value or independent ways of life. The state's near monopoly on education and the uniformity encouraged by the media have produced decisive changes in American society.

This scenario would suggest that if religious literacy is to be achieved, it will be achieved without help from and sometimes against the interference of the state. If it were once true, as Tocqueville reported, that all Americans regard religion as indispensable to the maintenance of republican institutions, that claim cannot be made today.

Unfortunately, Catholic institutions themselves have not escaped the drift toward secularism. Some have modelled themselves after the secular state school; a few have surrendered ties with ecclesial bodies in an attempt to achieve state funding. Yet there remain a sufficient number of Catholics committed to their tradition and determined to see it maintained to support a network of Catholic schools and colleges. Recognizing that religion is required for civic goals, that a Christian culture is conducive to a harmonious society, and that a Christian family and spiritual life require support, many Catholics are prepared to press for fair treatment from the courts.

Others have counseled what they believe to be a prudent course for Catholic colleges and universities *vis-à-vis* statutes and Federal regulations, advising administrators not to pursue a distinctively Catholic course, but to seek objectives only insofar as they seem consonant with legal trends. A too Catholic student body, an effort to maintain Catholic identity through a predominantly Catholic faculty, are regarded as invitations to hostile rulings on the part of the courts concerning eligibility for Federal funds and tax exempt status.

While conflict should not be invited, Catholic educators must realize that certain issues inevitably have to be faced on the basis of principle. Catholic educators can elect to surrender, or they can maintain policies which wisdom would dictate and which still have

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[2] Christopher Dawson, *Crisis in Western Education* (NY Sheed and Ward, 1961, p. 22).
[3] Leo Pfeffer, *Church, State and Freedom* (Revised Boston, Beacon Press, 1967, p. 338).
[4] Walter Berns, *The First Amendment and the Future Democracy* (NY Basic Books, Inc., 1976, p. 7).

the support of the people and legislative bodies, though perhaps not of the courts and the secular elite which the courts tend to follow.

The Church's need for an educated class has never been greater. To produce that class, its own centers will have to be maintained and brought to high standards. While in many respects scholarship is a highly personal endeavor, individual effort requires institutional support. As we suggested earlier, scholars require like-minded colleagues and supporting disciplines. Moreover, we repeat our conviction that the kind of inquiry most needed by the Church is not likely to be carried out in any programatic way within a secular institution. True, individuals in many major state or private institutions contribute to the intellectual life of the Church, and their contributions are indispensable. But their individual work is not the same as a program or an institution, nor can they create single-handedly the intellectual milieu in which Catholic studies flourish. The practice of recent decades of sending Catholic young men and women to secular universities for degrees in ecclesiastically-related disciplines needs reexamination. It is not that those men and women have lost the faith, but it is the case, more often than not, that they have been deprived of the studies necessary to master adequately their own tradition. Their life-long interests tend to reflect those of their graduate schools and tend to be other than those which serve their own heritage and tasks.

To deal with the secular mind without succumbing, one needs not only the faith, but sound and careful training in philosophy and theology. In maintaining that there is no evidence for the existence of God, the secular outlook deprives belief of a rational foundation and, consequently, its credibility. It is a fideist Christianity, eschewing the intellectual force in the tradition, which has had the most difficulty in maintaining itself in the modern world, except in the form of a radical evangelical fundamentalism, displaying the fanatical tendencies of a sect. Catholicism has not been handicapped in the same fashion. Its appreciation of intellectual values has enabled it to deal with the findings of modern science and with the attacks of various forms of skepticism and positivism without slipping into fideism.

The Catholic world-view is woven out of threads that are cultural and philosophical as well as biblical and theological. The appropriation of this tradition requires centers of learning where these components and their attendant disciplines, especially history and languages, are represented in a competent and significant way. There is no shortcut to wisdom and no substitute for it. Social science cannot replace history and philosophy. Learning theory or clinical psychology is no substitute for metaphysics. Courses offered under titles such as "Population Problems," "Human Ecology," and "Group Behavior" ought to supplement, not drive out, Greek and Roman History or the History of Medieval Civilization. In the last decade, the tendency to substitute the social and behavioral sciences for traditional disciplines has accelerated. This has had a detrimental effect for two reasons. One, the social sciences come laden with conclusions implying assumptions that take a very sophisticated mind to evaluate, but the social science courses have most often been substituted for the philosophy which would render that necessary evaluation possible. A second reason is the value of their conclusions to the moral sciences. There is little knowledge gained from contemporary social science of the sort bearing on fundamental moral issues which is all that new. Basic moral truths and principles did not have to await the 19th century for discovery. But the student is left with the impression that everything is in flux, and that all that is important was discovered in the last three years.

A further issue is the activist direction some training takes. The heavy emphasis on social service and counseling at the expense of other disciplines represents an imbalance. The Church's mission includes both the prophetic and the pastoral. In an age when the state has undertaken massively to care for the poor, the sick, and the aged through its almost omnipresent welfare programs, it seems strange so to emphasize social activism that the prophetic, doctrinal role of the Church gets neglected at the very moment people are seeking intellectual leadership.

Another propensity which might be reexamined is the tendency to substitute techniques of counseling for first-order learning. Much of the personal malaise encountered in the pastoral order is the direct outcome of social ills that have to be addressed at the roots. As Dawson once remarked, the secular leviathan is vulnerable only at its brain. Only through its intellectuals will the Church be able to counteract the philosophical and ideological forces behind the secular movement. It is important to influence the king as well as to shelter the beggar. There are fewer in need of "counseling" when social structures are in order. Judging from some Church-sponsored programs, contemporary Catholics seem more bent on picking up the pieces than in turning off the engine of destruction.

University Integrity and Its Maintenance

A university community is not unlike the human body in that self-maintenance is possible only within a narrow range of conditions. Body temperature may vary within a few degrees, but no more than that; atmospheric pressure does not leave much room for dalliance either above or below the earth. We are assuming, of course, that the university really has specifiable goals and that it seeks to maintain itself in being.

At the heart of a university are both the people who compose it and the principles by which they choose to regulate their activity. It is foolish not to take into consideration the moral character of a candidate for faculty membership. When a scholar becomes a member of a university faculty, he becomes part of a collegium, a collegium that he will in due course come to influence, whose tone he will help to establish. Both Plato and Aristotle taught the unity of the virtues. If a man is devoid of courage, there will be occasions when he will betray the ideals of the group. If he does not have his passions under control, his actions will in time affect his productivity and reliability.

Defects in perspective show up as the years go by. The young assistant professor who in the beginning of his career may make his contribution primarily through teaching will in due course be called to membership on committees and governing boards not only within a department, but in the university and perhaps in the community as well. If his own perceptions or fundamental outlook differs from those of the sponsoring body, he will inevitably contribute to the changing of the official outlook. Examples are not hard to find. If he personally is not convinced of the value of a liberal education, specifically of the need to study languages, the need to know history, philosophy and theology, these convictions will manifest themselves as he votes on institutional policy. Similarly, the relaxed attitude of some in sexual matters will influence their vote on policies governing student life. Others may vote against their convictions or assume a permissive attitude because they lack the courage or the intellectual conviction to defend a course of action they know to be proper.

It is often argued that a plurality of views is required if dialogue is to produce truth, that all sides on any question ought to be represented in a university. This would be a strong point if there were only one university. But where universities have been founded out of every conceivable background and collectively represent every major ideology, there is no danger of suppressing diverse viewpoints in the society. The real danger is rather that certain traditions may not have the resources needed to maintain themselves. The danger is not lack of plurality but lack of unity in any one institution so that it may represent well its traditions in the broader context. Only if Christianity can maintain itself at a suitable intellectual level will it have an important influence on society. Certain religious bodies may renounce social and cultural influence, but Catholicism has never been numbered among them. Strong universities, clear as to mission and purpose, are the best hope for maintaining Catholic intellectual influence.

At the heart of a Catholic university lies the conviction that there is a wisdom carried within the intellectual traditions of the Church. The function of the Catholic university is consciously to appropriate those traditions, criticizing and developing them. To appropriate the tradition is to make one's own the best that has been produced since the Apostles, as well as the classical learning which added its unique tone. A mind so trained and enriched is able to think clearly about the new, the critical, the technological. It is not supposed that all students are called to a life of direct service to the Church or to a life of scholarship, but all are called to a basically responsible life of the mind. Recognizing this, the first task of the Catholic educator as he clarifies his own intellectual perspective, is to help others see and judge responsibly. Not all that is inherited is good. Some minds, authors or figures are of greater value and deserve greater respect. Judgment is required, but that judgment itself must be formed in response to the richest materials provided by the tradition.

While institutional integrity requires the exercise of care in the making of appointments, it also commits the university to certain principles, not the least of which is the principle of academic freedom. Once the work of a scholar has been judged to be of sufficient merit to warrant appointment, he is entitled to be left alone to pursue his professional work, wherever it may lead, without fear of institutional interference. That commitment is understood to be permanent, once an appointment with continuous tenure is awarded. Only the individual's flagrant disregard of institutional standards can sanction removal. This is the chief means by which an academic institution guarantees to the scholar a requisite autonomy in the search for and teaching of truth. It is recognized that the scholar requires a certain job security if he is to speak and publish without fear of sanction. The practice of awarding permanent tenure diminishes the possibility of action against a scholar when his professional work leads him to a position which might be regarded as dubious within the academic community by the sponsoring body or by society as a whole. While the principle may be less than absolute, it must be firm enough to hold even in the face of eccentricity and error. The conditions for free inquiry are of such importance that they must be maintained even in the face of some abuse.

It is a widely-accepted principle, acknowledged by the American Association of University Professors, that church-related institutions may specify certain conditions for continuous appointment, provided these are antecedently and publicly stated. It is also acknowledged that any limitation of academic freedom must be essential to the religious aims of the institution. Catholic institutions need not fear the enunciation of purposes which are distinctive, nor need they be reluctant to demand fidelity to those principles agreed as aims.

In America and Canada professional associations have been diligent in their defense of the principle of academic freedom; detailed procedures have been widely adopted to deal with alleged infringements. Little attention, however, has been given to the other side of the equation, that is, to the maintenance of institutional identity. Given the happy reality of academic freedom in North American universities, institutions concerned with retaining their traditional identity must exercise the greatest possible care *at the moment of hiring*. At that point, the university owes the candidate nothing more than a fair consideration, without bias on the basis of sex or race, but with great concern for commitment to its tradition, for general moral integrity, and, of course, scholarly competence. It is easier and fairer not to hire then to fire six years later when tenure is denied. But even there the institution must remain firm if events have proven the optimistic judgments at the time of hiring to have been wrong. Unfulfilled scholarly promise, unconcern for the tradition, or poor behavior on the part of one called to educational leadership — each of these is reason why the college must not weaken itself by incorporating such a person for thirty years. The very visible pain caused the unsuccessful candidate for tenure is offset by the less immediately visible but nonetheless real suffering of a generation of students and colleges who are deprived of a healthy, coherent *collegium* through inclusion of too many unsupportive or indifferent members.

Staying Catholic

Secularization is a basic kind of institutional change; staying Catholic is a specific kind of institutional duration. Secularization means a shift in which factors essential to the life of an institution pass from a religious hegemony and character to a non-religious one. Staying Catholic, on the other hand, means the maintenance of a certain kind of religious presence. This survival requires more than dogged continuation. Being Catholic in the present situation — and, indeed, being Christian or Jewish or religious in some other sense — calls for the development of the religious character of the institution, a creative continuation of its resources. This in turn requires an understanding of the process, forces, and motives of secularization, especially as they bear upon one's own institution.

Secularization may shape institutions that are neutral, or tolerant, or positively indifferent, or even openly hostile to the role religion might play in the lives of its own members. Moreover, the institution's attitude toward religion affects its own dealings with other institutions and with the larger society. These, indeed, can serve as symptoms. It may be that a nominally Catholic institution could have secularized without noticing it if its overriding concern has become preparing students for the professions.

General, Formal Factors of Institutional Change and Permanence

The pressures for change often come to an institution from without, but the change must itself be effected within the institution through its acquiescence to the pressures. The transformation of an institution by the substitution of a different set of goals and character comes about by a shift of one or more factors within the institutional life. The chief ones are: (a) leadership; (b) policies; (c) decisions; (d) objectives; and (e) spirit. They are important singly and in their interrelation.

(a) *Leadership.* If leaders, who are otherwise conscientious and able, fail to understand the institutional objectives and values in *concrete* ways, then no matter how sincere their general and verbal commitment is, they will fail to translate these objectives and values into policies and decisions that are consistent with each other and compatible with the institution's character. Their *effective* commitment will be confused, hesitant or impulsive — in a word, unreliable — with grave consequences for the institution. Yet peer pressure, comparative ranking with other institutions, poor financial support, recurrent crises, and daily routine can easily occupy the whole of the time and energy available to the leadership. Under the pressure of inherent tendencies, demands, and events, even strong leaders may become almost wholly absorbed in short range problems and immediate solutions. Or they may be driven to mistake conformity with other prestigious institutions for a distinctive academic quality of their own. Sometimes ambition tempts a leader to try to leave his imprint upon the institution by setting up a "pet" project, which may leave the institution unnecessarily burdened with a new drain on energy and funds that distract it from its primary objectives. An effective leadership, moreover, must recognize its appropriate successors, must prepare them as far as possible, and must prepare the institution for the transition to new views and new initiatives. Failure to provide an institution with legitimate heirs will almost certainly introduce into positions of influence persons who are either ineffective in realizing the objectives of the institution or even opposed to them.

(b, c) *Policies and decisions.* If policies are unclear, inconsistent, or incompatible with the objectives and values of the institution, then centers of power will develop that are at odds with the institution's character and its unity. Such conflicting power structures can also come about through a series of apparently unrelated decisions that in their sum commit the institution to incompatible and even conflicting directions. A continuing reflection is needed to monitor all important decisions and policy changes, especially those of appointments. This can be embodied institutionally in a planning group, provided it includes the provost

and the division heads. But enlightened effective commitment needs more than brain-storming and general reports. Effective planning requires detailed studies of alternatives. The planners must have full access to all relevant information; they will need to secure information not routinely available. They must review previous policies and decisions and assess their impact upon the institution. Undoubtedly, these planning practices are well-developed in many non-academic institutions; however, the rapid expansion of the universities in the 1950's and 1960's may have momentarily obscured the need to develop similar practices. But the contraction of the universities in the 1970's and 1980's calls for a more effective use of shrinking resources. Deliberative, methodical planning will have to receive the highest priority, and time will have to be wrenched from other duties in order to exercise this principal responsibility of leadership. Whatever the size of the constituency polled and/or the final authorizing body, the planning group needs to be small. The interests of all parties within the university must be taken into account, but that need not require their actual representation in a "cabinet." The complexity of institutions today has not lessened the value of the intuitive leader, but it does call for an effective deliberative review of policies and decisions. This most important task of planning cannot be delegated to a committee that is peripheral and consultative, but must be done by the appropriate chief executive officers at every level.

(d) *Objectives.* A diffused and pervasive shift in the objectives of an institution may be brought about unintentionally and imperceptibly by leadership, policies, and decisions. The many pressures may be gradual and by no means obvious. An effective institutional reflection built into all planning and policy-making groups within the institution can help to make them visible. The general discussions about the meaning of a Catholic college and about the advantages of a liberal education, so popular in the fifties, often enough failed to come to grips with the *actual situation* of the colleges. As discussions of principle, some were superficial, others profound. Still, little attention was paid to the distribution of effective centers of power within an institution, and in the larger society. What we need, undoubtedly, is something like Bacon's "middle axioms," but they were notoriously hard to discover. We need a middle term that joins general objectives to specific policies and particular decisions, "tactics," as it were. Intuition and prudence are indispensable and they involve a large element of genius and art, but *much more method* can be brought to bear upon the translation of general objectives into institutional life.

These tactical mediations will vary with differing types of institutions. However, it is possible to draw up a general instrument which addresses the types of consideration that ought to go into a methodical institutional reflection. In addition to devising such an instrument for its own institution, leadership has the more basic responsibility of developing within its institution a *habitus* and a *locus* for continually raising the question of the compatibility of policies and decisions. Planning and critical review of Divisions' ability to meet objectives must become truly part of the "institutional culture" of the university or college. In an age that is no longer simply traditional, institutions need to become self-conscious. Present boards of review in some Catholic colleges and universities may achieve some consistency of self-knowledge, but the need for definite improvement and especially ongoing review is called for. Failure to do so may compromise the chance of a college or univeristy to survive as a Catholic institution.

(e) *Spirit and atmosphere.* If the preceding factors are effectively present, the atmosphere will reflect the institutional objectives, and the auxiliary support will have considerable immediate effect. A spirit will animate the institution with a deeper and richer source of life. If, on the contrary, the four central factors are ineffectual, both atmosphere and spirit will eventually evaporate, and the institution will cease to be Catholic in any real and significant sense.

"Atmosphere" is at once something hard to define and yet singularly important in a college. The spirit of staff and students contributes to it. There is either a certain warmth, or there isn't; a certain earnestness either makes itself felt, or an air of matter-of-factness, or, worse, indifference or lethargy hangs over the place. People are either open, co-operative, eager to work together, or they are holed-up each in his own office, except when they suspiciously eye one another across committee tables. The administration, desirous of the right atmosphere, cannot legislate spirit, or warm, helpful attitudes. But through inspiring policies, thoughtful, considerate procedures, and outstanding personal example they can hope to bring out the best in staff and students. Spiritless buildings, dirty surroundings, poorly-kept grounds all express mediocrity, suggesting something less than adequate concern. Tasteful buildings do not necessarily cost more than ugly ones, but they do require more thought and sensitivity. And of course it costs money to keep up grounds, but an institution people really care about can usually find the means. (Is it even beyond the realm of the possible that a cooperative of students who loved the college might work voluntarily to keep the place clean and flowering?) The presence on campus of prayerful, beautiful, well-attended liturgy speaks out loudly. So, too, do activities which demonstrate the college's concern for the wider world. We do not mean simply that staff and students should jump on every band wagon, but a deep commitment to certain long-range projects applying the

spirit to the crushing problems facing the community and mankind in general is a witness to the college's meaning. The Catholic college of its very nature is called to witness. It does this in action and atmosphere.

On Catholic Duration

Most of the foregoing remarks apply in some degree to academic institutions generally, and certainly to Christian, Jewish, and other religious institutions. We need to refine these general considerations if they are to take account of the institutional needs of institutions of higher learning that are Christian in the Catholic manner. The Catholic investment in education at all levels arises out of the deeply-rooted conviction that the life of intelligence must make an indispensable contribution to the spiritual life and to a fully human life, that the life of intelligence is the principal concern of institutions of higher learning (though not only of them), that there is a difference between secular and religious institutions of higher learning, between religious and Christian institutions, and between non-Catholic and Catholic Christian institutions. The latter difference is no longer as undisputed as it once was, and it is not easy to defend this difference without a clear sense of the objectives of a Catholic institution as such. Insofar as it must reflect the realities of its situation, and insofar as Catholics have come to experience the positive contribution of other religious communities, the task of determining the sense of being Catholic cannot be approached in a self-righteous or exclusive spirit. Fortunately, it is not necessary to depreciate others in order to appreciate Catholic education. Catholicism is not "sectarian" but rather resolutely open to the truth wherever it is manifested. Appreciation of Catholic intellectual traditions is pursued in order to draw upon and develop them with a view to understanding the contemporary world and to helping in the formation of a contemporary Christian spirit, intelligence, and character that can be effective in the society.

Catholic traditions are handed down by the teaching faculty and made available to students and teachers alike in the curriculum. The curriculum does not only form students' intelligence; it is often an important instrument in enabling a teacher to grow in his own understanding of the Catholic intellectual traditions because through it he is encouraged to teach them. But the traditions are also lodged in the library, which only needs to be used. These are the chief factors contributing directly to the life of intelligence in a Catholic university or college.

There are also other very important supporting factors, not necessary perhaps to the survival of a Catholic university, but required for its well-being. Learning does not thrive on work and discipline alone. It feeds also upon ritual, play, freedom, leisure, and silence. It is through these that its members will be enabled to *experience* transcendence as well as understand something about it, perhaps gaining a foretaste of that eternity to the service of which a Catholic institution is committed.

The Catholic intellectual traditions need to be celebrated in academic exercises and on other formal occasions. These celebrations are dramatic presentations of the meaning — not only of the university itself — but of the great intellectual traditions which it serves. Moreover, if a university does not remember its heroes, even perhaps with ritual *panache*, it may soon forget that heroism is possible, and sometimes necessary, in the life of intelligence. Supportive, too, is the unintrusive presence of the Church on campus, a ministry that can meld ethical and social principles with religious realities, and awaken this meld in the cultural setting, in fellowship, sacrament, prayer, and social action, but above all, in the free discussion of everything in relation to what is ultimate. Moreover, it can carry on this talk under the stimulation of Catholic intellectual traditions. Of course, talk alone is not enough. The Catholic university must also show itself to be both rational and Catholic in its own institutional life, that is, in its treatment of its members, and in its own interaction with other institutions and with the larger society.

Its intellectual presence will manifest itself in many ways: in informal conversation between teachers, students, and others; in the publications of its faculty members; in the activities of learned and professional associations; on more or less formal and public occasions, such as, lectures, seminars, and conferences hosted by the university and including scholars, Catholic and non-Catholic, from within the university and beyond it. An effective Catholic university or college will be further distinguished by the Catholic intellectuality of its alumni, and will realize an active Catholic intellectual presence in the larger society through authorship, artistic activity, and through leadership of various kinds. They will contribute Catholic intellectual elements and dimensions to the discussion of issues that engage the whole society, not at the cost of professional quality, nor as special pleading, but with respect for the canons of rationality.

On Catholic Intellectual Traditions

Over its long history, Catholic intellectual life has manifested a remarkable plurality of knowledge and opinion within a shared faith. Just what that shared faith is has been debated in assembly, council, chair, and pulpit, with the officers of the Church finding it necessary to intervene from time to time. Within a remarkable diversity, the limits of acceptable faith have generally been maintained. Within those limits, intellectuals in the Church have drawn now upon one

previous thinker, now upon another; some have urged one aspect of a great question, some another; some have exploited one method or science, some another. Most of the effective traditions have been embodied in communities, some in religious orders, others in schools. A few have gathered about a single outstanding figure. Some have received official blessing; others have not.

All of this diversity ought to tell us that we cannot proceed as though an intellectual tradition in Catholicism is something obvious. The Catholic university should actively examine the question of Catholic intellectual traditions, seeking to determine how now one tradition, now another, meets specific or changing needs. In the past century, Thomism has received especial favour from Church authorities, but it should thrive even better in the free exchange that both exhibits the scope and depth of various Catholic intellectual traditions and also relates them to current questions and challenges.

Some of these traditions arise out of profound spiritual experience and practice, so that their intellectuality is stamped by that spiritual authenticity. Some arise reflectively out of a faith that goes forth to meet contemporary issues with rational methods and expectations so that their intellectuality is stamped by their more or less "scientific" *(wissenschaftlich)* spirit. Others arise more immediately out of affectivity and social concern so that their intellectuality exhibits a pragmatic sensibility. Most traditions have a mixture of these and other qualities. Nevertheless, if the term "Catholic intellectual traditions" is not to remain a mere place-holder for arbitrary variables, an attempt must be made — however controversial — to express what is common to these intellectual traditions. One might speak even of an underlying Catholic intellectual tradition within which various subtraditions interplay.

These Catholic intellectual traditions are gathered together in the Church-in-the-world after the manner of an on-going "conversation" that forms a community of the living and the dead, not unrelated to the community of saints, living and dead. As in every community, it is easy to pick out certain great conversationalists around whom the conversation tends to resound: the Greek Fathers, St. Augustine of Hippo, St. Anselm, Abelard, St. Bonaventure, St. Thomas Aquinas, Blessed John Duns Scotus, William of Ockham, Dante, Pascal, Newman — the list is long. In more recent times, the conversation goes on with Maritain and Marcel, with Teilhard de Chardin, with the brothers Rahner and von Balthasar, with Gerald Phelan, Gerard Smith, James Collins, with Geach and Anscombe, with Austin Farrer, C. S. Lewis and Chesterton, with sociologists such as Peter Berger, David Martin, historians such as Christopher Dawson and John Tracy Ellis, with anthropologists such as Mary Douglas, physicists such as Louis Leprince-Rinquet, and biologists such as Cuvier and Pasteur, with essayists such as Belloc and Peguy, poets such as Hopkins and Claudel, and with novelists such as Graham Greene and Heinrich Böll, Mauriac, Bernanos and Waugh. A veritable *embarras du choix!* The problem is not one of choosing, but of knowing how to choose well. To be sure, Catholic intellectual traditions should not make up the whole content of the curriculum of a Catholic university, but are rather to be its leaven, context, and basis. The task remains, of course, of relating these traditions to other important elements of university learning and life, and of relating the whole to the life of the Church and the larger society. Now it is the common interests shared by the Catholic intellectual traditions — the common tradition that underlies them — that should form the basis for choosing and integrating these traditions with other aspects of learning and with life itself.

All Catholic intellectual traditions are expressions of "faith seeking understanding." Throughout its history, the Church has experienced recurrent insistence upon the will and upon feeling, in the form of voluntarism and legalism, of Romanticism and Fideism. Still the broad and firmly-rooted importance of intellectuality marks off the Catholic experience from certain forms of Protestant experience. Indeed, always the sponsor of networks of lower schools and academies, the Church is also the mother of universities, a fact we perhaps need to remember whenever the notion of a "Catholic university" is under attack. Conscious of her indebtedness to the ancient schools of the Empire and borrowing from the centers of learning in Islam, especially the great Al Azar in Cairo, the Church was the principal sponsor of the great medieval universities.

So then the first characteristic of the Catholic faith is its high respect for the intellectual contribution. But this faith that sets out to understand is a faith rooted concretely in historical events. The historical nature of the faith has been sometimes obscured by an excessively rational mode of expression, and Gnosticism is a constant danger. This makes it imperative that there be a continuing critical discussion of the very nature of intelligence and of the intellectual life. The historical events, moreover, have been quickly institutionalized so that the institution, rooted above all in the apostolic origin of the episcopal office and modelled initially upon the Roman Imperial administration, has sponsored the universities which in turn have shaped the Church as an institution, cementing the pursuit of learning into the very life of the Church and the Western culture which it sponsored. The institution has developed and become part of the character of the faith itself: it is a faith with a sense of the importance of a strong institution with well-defined offices. It has understood the

institution to be not simply able to be dissolved into the community; nor is it simply the functional arrangement of an association, but a body with a sanctioned, transcendent mandate. In concert with its non-Catholic sister, the Catholic university ought to provide society with the appropriate services essential to society, but it should be able to avoid sinking into the endless demands that it merely run errands for the society and its immediate needs. Moreover, it need not fall back upon a purely negative role of critic. It has both a transcendent origin and a trans-social goal, and must rise to issues that are at once more basic and more permanent. If Catholics are really catholic, then their universities ought to stand out for their preoccupation with things that really matter. One should expect to see much attention given to serious philosophical and theological thought, but also the pursuit of wisdom in literature, the arts, along with the kind of social concern that lifts man up from the morass of daily problems. In addition to contributing to the physical and mental works of mercy, to the devising of systems for the solution of comprehensive social problems, the Catholic university should foster spiritual works of mercy as well. It ought to find congenial a kind of idealism that cuts through and beyond the more diffuse goals of meeting various and shifting social needs. The state articulates its aims (the human good) only in a rudimentary way. The Church has a mission to preach a gospel and has a clearly and fully-articulated purpose. The Catholic university must be associated with its parent body, then, in a more determinate way, and must seize willingly the articulation already set forth by its sponsor. It must then participate in a joint work that arises out of the relationship between the determinate meaning offered by the Church and its own pursuit of meaning. The secular university has a less determinate relationship with the state. Yet it, too, must recognize and meet the professional and vocational needs which the state levies upon the university.

The Catholic faith emphasizes a continuity of mission so that it tends to be traditional as distinct from revolutionary where the latter term means the deliberate suppression of the past. This has nothing to do with being politically conservative. Righty-formed intelligence never acquiesces to rank injustice, just as it is circumspect about jumping on ideological "bandwagons." Perhaps a Catholic university needs to be radical, conservative, and progressive like any university worthy of the name. The Catholic faith is founded upon ultimacy so it goes to the root *(radix)*; its traditionalism is not an embalming process or a reaction to change, but a recuperation and renewal of what has been accomplished of value in the past. It is progressive because it must recognize and develop that past in new forms to meet always new situations.

For these reasons, Catholic faith seeking to understand itself needs historical perspective more perhaps than most religious faiths do, and more perhaps than secular institutions do. Arising out of the incarnation of Jesus Christ, the mission of the Church is the progressive incorporation of the whole of mankind into the mystical body of Christ. History in its many forms, therefore, is called upon to play an extremely important part in the Catholic university. Indeed, its importance is implicit in the very phrase, "Catholic intellectual tradition and traditions."

As a religious faith, Catholic faith also roots itself in the disclosure of ultimacy. There is, then, in Catholic intellectual traditions a concern for ultimate questions, meanings, and truth. There is the question of the source of the existence and order of the universe. Catholic faith has understood itself as affirming a strong doctrine of the Lordship of God in and through Christ, an affirmation that includes a doctrine of creation and a profound respect for the beginning of human life. There is the question of the "whence" and "whither" of human life, and of the relation of ethical values to the order of the universe. There are questions about the reality of freedom and its relation to evil and to good, of its limits, and about the nature and grounds of authority. Questions, too, about the relation between contemplative wonder and effective *praxis*, and the ways in which the understanding of faith can lead to constructive and deterrent actions. But, since religion is not only the concern for the ultimate but also concern for everything in the light of the ultimate, questions arise about how the disclosure of ultimacy permeates all existence, how it affects our relationships with others, with nature, with ourselves, and with God. These questions of ultimacy call for exploration in poetry, literature, and the arts, and for methodical investigation in philosophy and theology. So that to history must be added philosophy and theology as the primary modes of enquiry that together explore the paradox of an institutionalized community rooted in history and committed to transcending it.

Because of the comprehensive scope of the intellectual interest that grows out of Catholic faith, one should expect, in addition to the traditional emphasis upon the liberal arts, philosophy and theology, a strong emphasis upon inter- and cross-disciplinary study, not only in the humanistic fields, but in the scientific and technical ones as well. Because of the ethical demand that is inextricable from Catholic faith, one should expect a strong emphasis upon the relation of what is studied to moral values, personal, social, and institutional. Because of the importance of ritual, one should expect an understanding of nonverbal forms of symbolic meaning, and also (paradoxically) new understanding of the word in a postliterate society. And because of the spiritual light that characterizes Catholic faith, one should expect its in-

tellectuals to exhibit a certain "distance" that not even history alone can give, not a "distance" that removes them from their situation, but one that carries them beyond its surface vagaries, one that transcends the immediacy of the situation.

Along with the manifold needs of a modern education to which it must minister with freedom and uncompromising standards, a Catholic university or college should place at its ordering center a comprehensive and ethically sensitive emphasis upon institution and community, upon historical perspective and eternity, upon ultimacy and transcendence, upon word and silence.

Some Challenges to the Curriculum

Throughout this report the case has been made for the distinctiveness that should characterize Catholic universities and colleges. Nowhere should this be felt more strongly than in the curriculum and in the emphasis given certain questions in research.

In this, the concluding section of our report, we would hope to contribute to the focusing of debate within the Catholic intellectual community on some central questions of curricular design and on certain issues requiring an effort of reflection and research by the Church's intellectual establishment. To this end, we shall pose a number of questions and throw out a few suggestions for discussion for each of the major curricular areas within what is traditionally called "the liberal arts" and the sciences.

Theology and Religious Studies

In our view, a distinction should be drawn between theology, religious studies, and catechesis. The Catholic college should be involved in all three. Is not a different kind of preparation needed for the future theology specialist on the one hand, and the general student, seeking to deepen his understanding of his Catholic tradition and to prepare himself in a general way to lead the life of an enlightened and responsible Catholic, on the other? Catechesis presupposes a theology of some sort, but is not its concern, rather than being centered on advancement of the science as such, focused on the need of the student for a certain integrated understanding of the essence of what is handed down by the tradition and of ways to live the Christian life in the contemporary setting? Then, too, the Catholic's need for a mature understanding of his own tradition is in turn distinguishable from the need, on the part of any educated person, for a general understanding of the phenomenon of religion — the proper object of the discipline of religious studies; and, in this era of planetary civilization, for a sympathetic understanding of the major religious traditions influential in the world — a proper object of religious studies. If a case can be made out for every student's ideally being exposed both to an adequate program of catechesis and for the need for some religious studies, would it not then follow that in order to make best use of the limited time available in the student's program for both catechesis and religious studies, a carefully thought out, co-ordinated program must be developed?

What should be the exact goal and the content of the catechesis part of such a program? Should the student be introduced to the study of Sacred Scripture? Is it proper to set out to teach Sacred Scripture in a way that will enhance the student's love and respect for it as God's Word, in a way that will encourage him and equip him for a lifetime of personal study of and reflection on the Holy text? Ought not the student be helped to develop a sense of the development of doctrine? Is there not an episcopal responsibility to encourage the adequate teaching of essential doctrine? To this end, might the fostering of a national catechism, as was done by the Dutch Bishops, not offer some focus to theological reflection on the problems of catechesis? We are not suggesting that any college be bound to base its catechetical program on such a catechism. But obviously the universities should play a vigorous role in its formulation, criticism, and constant revision. It would then be available as a guide and inspiration for individual colleges.

In religious studies, how can the sense of religion be communicated, and the student deepened in his appreciation of liturgical and other symbolic forms? What other religious traditions should he study? If in-depth study of a single foreign tradition were to be preferred to a necessarily superficial survey of all major traditions, on what basis would the choice of traditions be made? Availability of qualified teachers? The need to know better one's immediate neighbors? The predominant traditions in the world at the moment? How can the teaching of other religions be used to help the student appreciate more fully his own Catholic tradition?

In the teaching of theology to future specialists and to candidates for the priesthood, can one solve the dilemma of the need for a certain unity of approach in order to achieve a degree of formation, given the extreme pluralism of theologies characteristic of the age? The same problem confronts the philosophers. Is it necessary, in order to teach someone to think theologically, to subject him to a formation through extensive familiarization with a particular method of theology? The authors of this report do not wish to imply that they have the answer to this question. We make no secret of our worry that students exposed to only a smattering of a number of different methods of theology (or, for that matter, different philosophies) may emerge with a bundle of rich impressions but no ability for rigorous analysis or sound construction themselves. Are there not dangers to the

unity of the Church if students are not equipped to talk to one another because of an education that is too impressionistic. But, on the other hand, if each has learned only one method or language, he may be unable to communicate effectively with any one who has not been initiated in that method or language. The theologians themselves are hampered in their quest to achieve a community of reflection by the pluralism in philosophy which has contributed to the variety of theological explorations. The condition for rendering this pluralism fruitful is a modicum of common understanding. In both Catholic theology and philosophy, the period of exhilarating exploration, with people probing in all directions, calls for a renewal of *the will to unity* on the part of all of us. This will take the form of a renewed effort to translate technical vocabularies for one another, to enter into one another's horizons of interpretation, and together to search for sharper focus on the perennial essentials of the faith. One conserves by becoming more devoted to recovering and nourishing the roots. Some unity is imperative in education, since a bunch of courses does not a curriculum make. The word itself says the courses must somehow "run along with one another."

Philosophy

In an earlier discussion paper ("Is a Catholic Philosophy Department Possible?," published in 1978 as an *Occasional Paper* of the Association of Catholic Colleges and Universities, Washington, D.C.) we made clear that we do not take the above questions and remarks as an invitation to return to the days when the Church sought to achieve intellectual unity through the exclusive systematic teaching of the thought of St. Thomas. Throughout this report we have stressed that Catholicism has always been characterized by the existence within orthodox Catholic Christianity of a multiplicity of traditions, one of the greatest being that of St. Thomas himself. It would be a disservice to the student and to Catholic thought generally to turn out generations of students believing there has been but one adequate way of thinking theologically and philosophically. Moreover, the student needs to be prepared to confront the issues and to learn from the methods of post-Kantian and other recent philosophies.

If we are correct in this important judgment, then the question confronting Catholic philosophy departments is rather like that confronting the theologians: How, in the limited time available in the undergraduate curriculum, can one help the student to think methodically? Could a curriculum ever be organized that would at once 1) introduce the student to the reality of a plurality of ways appropriate for thinking philosophically about reality as illumined by Catholic faith; 2) equip him to understand the challenges of post-Kantian and more recent thought; and at the same time, 3) offer some formation in some way of philosophical thinking? Are there more or less appropriate ways of philosophical thinking, given a commitment to reflect on the world as illumined by Christian faith? (Thomists and Marcelians alike would criticize, for instance, logical positivism as a way of approaching the world. And a debate is raging over whether or not Marxist analysis can be "redeemed" from a materialism that demands atheism as a necessary correlate. Some theologians are leery of the present fad of "process philosophy," contending that its basic premises are incompatible with the Catholic commitment to the absolute transcendence and omnipotence of God. Others see it as a challenging possibility.) Is it not time for Catholic philosophers, as a community, to be examining this question with a view to their implications for the curriculum? Perhaps the work of the Committee on Teaching of the American Catholic Philosophical Association should be directed towards a national effort to reach some consensus on the design of workable undergraduate curricula, both programs of specialization and more limited minor programs for inclusion in general liberal arts.

Christianity and Culture

An important goal of the Catholic college should be to interest the student in and equip him to inform himself about the rich traditions Christianity has developed as it interacts with many cultures. This is a broader aim than catechetics' endeavor to introduce him to the heart of the Catholic tradition through Holy Scripture and the teaching of doctrine. It is a multidisciplinary undertaking, making use of hermeneutics, art history, and socio-political-economic history. If conducted with coherence and depth, such a program raises serious issues, which will demand that the student call on his philosophical and theological formation to advance his understanding of the problems that arise as Christianity works in the world without being of the world.

Several colleges have experimented with fairly elaborate programs of "Christianity and Culture" as one way of structuring a Catholic liberal arts curriculum. Some of the issues dealt with in a typical Christianity and Culture program are the following:

(a) *Christian symbolism.* The nature of symbolism as such; Jewish and Christian symbols in the inspired Scriptures; the history of the development of key symbols in theology, liturgy, literature, and art; problems posed by modern interpretations and development of symbols.

(b) *Art and architecture* as expressions of the Christian vision and as settings for and instruments of the liturgy, and as ways of communicating the Christian message and of Christianizing the milieu.

(c) *Literature*, especially literary exploration of Christian themes from the great world of superabundant symbol, like the incomparable *Divina commedia*, to the profound psychological investigations of a Bernanos or a Graham Greene. Much of the truth that has been discovered by focusing the light of revelation to illumine every facet of human existence is to be found outside the great works of theology and philosophy. To reveal to the student the existence of such a treasury and to equip him with the tools for reading a vast panoply of Christian expression is one of the finest services a Catholic college can render its students.

(d) *Socio-politico-economic* history of Christianity's creation of institutional and social forms as it has gone about the task of perpetuating itself and of transforming societies and cultures. The multitude of monastic forms, Christian educational institutions, the evolution of Church structures, guilds, the missions, all the aspects of the problem of Church-state relations in a welter of very different political-economic situations. These former present occasions for reflecting on the problem of Christianity's relation to society.

These and similar topics investigated by such a program are unlikely to receive in the secular university the sort of sustained attention we, as Catholics, believe they demand. Are they receiving all of the attention they deserve in Catholic colleges? We ourselves have no way of knowing. But might it not be advisable for the Catholic college to experiment with something like a "Christianity and Culture program" as a way of pulling together a core of religion, theology, literature, art, and history courses intended to present the traditions in a coherent way and to raise for the student the vital questions of immanence and transcedence, cultural orientation, Christianization of the world, etc.? We would be pleased to hear from those colleges which have been experimenting in this way with co-ordinated Catholic curricula.

The Social Sciences

(a) *Economics and political science*. Given the reality of *homo oeconomicus* and the staggering problems of unbalanced development, the feeding of exploding populations, the varying promises and performances of the different socio-political-economic-ideological systems, is not the church confronted by an urgent responsibility as well as being in a unique position to help think these critical matters through? The Church is wedded to no one system. While it is bound to condemn aetheist materialist Marxism, it has, by virtue of Christ's teaching, a deep sense of the need to protect the poor and therefore a natural sympathy for all who sincerely work to overcome suffering. At the same time, she recognizes in the passion for liberty and the concern for human dignity which have been espoused by the Western liberal tradition a reality with deepest roots in Christian conviction about man, for all the anti-clericalism and exaggerated individualism that accompanied the "bourgeois revolutions." With her experience of every kind of human society, her great scope of vision born of fidelity to an ancient tradition of mankind, and her structure, which permits her to provide a forum for all of humanity, the Church is in a unique position to foster fresh thinking about world problems. The Catholic university is a place where this should go on and should make maximum use of its facilities to spark a higher level of debate, a better quality of analysis of world problems, a deeper understanding of the human dimensions of the conflicts and challenges facing us. Are American Catholic universities doing their share to understand what has proven liberating of creative impulses in the American experience, and in comprehending the failures of the Western system? Are our efforts at understanding the various experiments, loosely called "socialist," as frequent and sophisticated as the situation calls for? Are we at the forefront in problems of development? Are our students being challenged by these great issues of our time? Have we done everything that can be done systematically to prepare the Maritains and John Courtney Murrays of the next generation?

(b) *Sociology*. The vast Catholic community of North America has to know what is happening to itself factually, and then must seek to understand the dynamics of its interaction with other communities. This requires adequate empirical sociological research and development of sound social theory. Can the general sociological community be counted on to provide all that is needed? Is the American Catholic Sociological Association, the disbanding of which the authors learned with surprise, really no longer necessary?

(c) *Psychology*. The Catholic traditions hold in common some quite fundamental and definite views of human life. These can suggest directions for research by focusing areas of concern for researchers. Moreover, psychology can contribute much to a deeper understanding of contemporary man, and the melding of a Christian concern with the skills of psychotherapy can become a channel of health and a mission of mercy. Moreover, Catholic philosophy of man and psychology can profit from one another, though in such a co-operation the all too common isolation of overspecialization in departments must be overcome before much interaction can take place. The Catholic university should be exemplary in such co-operation.

The Physical and Biological Sciences

The wider recognition given the Christian origins of modern science, the presence of Catholics in the

forefront of science from the sixteenth century until today, and the strides made by Catholic universities in fostering scientific research make it unnecessary for Catholic universities to apologize to anyone just because their generally difficult financial circumstances do not make it easy for them to mount across the board programs requiring expensive laboratory equipment. This does not excuse them from providing excellent education as to basic sciences. It is imperative to make the effort that Catholics are widely present *on the inside* as debates rage over the potential applications of the new science.

Conclusion

In all of this, there is implied an urgent need on the part of the Catholic intellectual community for an over-all strategy. This strategy should direct the resources of the community, while respecting the diversity and freedom of its institutional and individual members, to encourage the development of thinkers in the various fields — thinkers who will address the questions the Catholic community as a whole need to have researched. These questions and this research ought not to be understood in a sectarian or parochial interest but, while contributing to the needs of the Catholic community as a whole, should also contribute in no small measure to the general society at large. Nevertheless, a high measure of these contributions will undoubtedly be distinctive and recognized as such. Several efforts have been made in the past to initiate discussions that might lead to such over-all planning. Earlier efforts to co-ordinate Catholic graduate schools and their research disclosed little willingness to cooperate and a tendency for each to continue on their own as though resources were limitless. We know very differently today. Such cooperation requires precision in focusing the questions that stand in need of research. These questions are often interdisciplinary, and the extreme isolation imposed by our departmental structure impedes the adequate formulation of the questions. Even within sharply defined fields we have not been especially good at cooperative research. There are exceptions, of course. Theologians and canon lawyers have made good strides toward cooperative endeavours. Within philosophy, we have tried to remedy the isolation within the field by the modest efforts of the Committee on Research of the American Catholic Philosophical Association. We are encouraged to learn that new initiatives are under way. We think that every Catholic university has the highest stake in such an enterprise.

THE CATHOLIC COLLEGE PRESIDENCY—A STUDY

Louis C. Gatto

The genesis of this study began with the Association's Committee on College Sponsorship. Initially, the study was intended to survey only the lay presidents of Catholic institutions of higher education in an effort to learn more about them, their professional preparation, the selection process involved in their appointment, their initial expectations — both positive and negative — as well as the realities of those expectations. As the survey instrument was refined, sections dealing with administrative achievements, institutional strengths, institutional areas of concerns, and relationships with the Sponsoring Religious Body were added.

At this point, the Committee decided that the study would be more significant by an expansion to include all presidents of the ACCU membership.

The first survey instrument was mailed to the 211 ACCU members in the summer of 1979 with a fall due date. The response was quite encouraging: 116 replies in varying degrees of completeness were received. Considering the comprehensiveness of the requested information — approximately 140 items — the high return rate seemed to indicate that the study was perceived as having value.

In an attempt to increase the validity of the survey, a second or "reminder" questionnaire was mailed to the entire membership in the late fall of 1979 with a January 28, 1980 return date. After a somewhat extensive cross-checking of key or suspicious items, a number of duplicated replies were eliminated, leaving 146 valid responses. Last summer and fall some 20,500 items of information were tabulated and categorized by presidential type — female religious, male religious, lay male, and lay female. These are the results.

Current President/Predecessor

The first item on the questionnaire attempted to identify the respondent and the respondent's predecessor, first by sex and, secondly, by life style — that is religious or lay.* This latter information was intended to provide an early clue as to whether there had been some shift from a religious to a lay president or a return to a religious chief executive.

Of the 146 replies, 80 are male and 66 are female. By life style, the vast majority are religious — 64 females and 50 males. Of the 32 lay presidents, 30 are male. Most of the religious presidents are members of the SRB (Sponsoring Religious Body) as were their predecessors.

No shift from religious to lay president or the reverse can be discerned among the institutions currently having male religious chief executives. However, two of the presidencies now occupied by male religious had previously been occupied by female religious.

On the other hand, there is a somewhat significant movement among institutions presently headed by female religious. At least 12 colleges have moved back from lay presidents to Sisters.

Among those institutions having lay presidents, 17 have had lay predecessors while an additional 12 have, with the present presidential tenure, passed from religious administration.

The usual trivia emerged in the early part of the study. For example, with the exception of two female religious who chose not to disclose their age, the age span of the presidents ranged from 35 to 71. The median for female religious was, at the time of the survey, the highest of the three basic categories — 54.5 years of age. The median for male religious was 52 while that of the lay presidents was the lowest at 49.

The states producing the greatest number of presidents are New York (24), Illinois (17), and Pennsylvania (15). In all, 33 states and Washington, D.C. are represented among presidential birth places. Five presidents are foreign born.

A substantial majority of the presidents (72) have been in office five years or less. With female religious, the median for presidential tenure is about five and one-half years. For male religious, it is almost six years; and for lay presidents it is only three and one-half years. The longest time a president has been in office is 28 years.

The most frequent route to a college presidency is via the provost, academic vice-president, or academic dean's route (34). Executive positions such as president, acting president, executive vice-president or assistant to the president constitute the second most frequent entry (27). The third largest number came directly from the faculty (21).

While these are the more common presidential entrees, chief executives came from high school administration, congressional staffs, boards of trustees, religious councils, professional agencies, the active ministry, as well as virtually every administrative post to be found on a college campus. In all, some 51 different positions were held by the presidents prior to

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* "Religious" here includes all priests, brothers, and sisters.

their current appointments. Most had some faculty experience.

Seventy-five of the individuals came to their presidencies from other institutions while sixty-seven were promoted from within. The overwhelming majority of lay presidents (28 of 32) assumed presidencies at different colleges and universities.

As would be expected, most of the presidents (115) hold a doctorate of some type. One is a M.D., one an education specialist; twenty-five are masters, and two are bachelors.

The institutions producing at least five presidents are Catholic University (17), Fordham (10), St. Louis (7), Michigan and Notre Dame (6 each), and Loyola of Chicago (5). In total 58 American and 12 foreign institutions are represented as conferrers of the president's highest degree.

The academic discipline of the greatest number of presidents is Education with its related concentrations (37), followed by Theology/Philosophy (22), English/Literature (15), and History (13). At least 34 academic areas form the professional background of the reporting presidents.

In an era which places significant emphasis on continuous professional development, it is interesting to note that 54 of the presidents indicate no formal administrative preparation as received through internships, workshops, institutes, seminars, etc. Of those reporting such participation, the organization most frequently cited as the sponsor of experience is the American Council on Education (36). University-based programs — particularly Harvard — (34) and professional seminars (28) follow in order of frequency. A majority of the presidents have participated extensively in these developmental activities.

Twenty-eight of the laymen are married with 4.6 children each. Actually, the family size ranges from one child to twelve.

One of the laywomen is married. She has one child.

All of the lay presidents are Catholic, a situation that would not have been true several years ago with some of the reporting institutions.

Presidential Selection Process

The next five items on the survey focused on the circumstances leading to the presidential search, the process of selecting the president as well as the individual's motivation in accepting a presidential appointment.

It should be reassuring to know that the possibility of dying in office is, according to this study, very remote. Only one presidential search was necessitated by death.

Four searches resulted from an institutional desire to return to a religious president. This shift, however, was more than offset by five institutions that desired a move to a lay president. The reasons for these changes will be presented later.

Only five non-renewals of a previous president's contract were reported. But this number might be greater because nine searches were prompted by the end of a specifically mandated presidential term. Since respondents were permitted to check more than one circumstance leading to their appointments, there is some overlapping in this section of the survey.

Somewhat consistent with the relatively short presidential tenure reported earlier is the fact that only 18 predecessors of current chief executives had retired.

The vast majority of presidential searches (109) were the consequence of resignations. Of these, 30 former presidents returned to teaching; 16 assumed a lesser administrative position; 13 left education; eight moved to another presidency, and 38 resigned for a variety of "other reasons," such as health, SRB reassignment, and leaving the priesthood.

Finally, three presidents were founders of their colleges; therefore, the normal circumstances leading to a presidential search were non-existent in their cases.

If the data collected in this study is correct, it is the job that seeks the individual rather than the reverse. Only 19 presidents admit to having applied for their positions including one who entered her candidacy only after discovering that no woman was being considered. Prior service to or association with an institution was instrumental in focusing the attention of the selection process on 30 successful candidates. An additional 72 presidents were initially approached by either the institution or the search committee. SRB directive resulted in eight presidential selections while an additional three presidents emerged from trustee or search committee ranks. Many of the respondents profess that they had little early interest and, in fact, had to be encouraged to become a serious candidate.

The selection process that followed the identification of potential presidents was, as expected, varied. Unilateral appointment by the SRB is recorded 19 times. An additional 11 such appointments by a Board of Trustees are reported. In these 30 instances, there is no indication of any consultation with or recommendation by any type of search, advisory, or selection committee. Only one lay president was appointed in this "closed" manner.

On the other hand, consultation with a committee was a factor in four appointments by SRB and 25 by a Board of Trustees. Actual committee recommendations were followed by the SRB in four selections and by a Board of Trustees in 80 cases. It is possible, of course, that some or all of the consultations had, in reality, the effect of a recommendation.

When asked to provide the composition of any committee that may have been instrumental in the selection process, the current presidents indicated that in eight appointments the committee consisted of

only SRB members; in one selection only the trustees were represented; and in 11 other cases the committee's membership was restricted to the SRB and the Board of Trustees. Coupled with the 28 replies that left this question blank, thereby suggesting no committee involvement, it appears that the selection process was fundamentally "in house" for 48 — or virtually one-third — of the 146 presidents. As might be anticipated, only two lay presidents were involved in this relatively controlled procedure. By contrast, thirty-two or one-half of the female religious presidents were selected in this manner.

The other 98 responses revealed broad committee representation of institutional constituencies. In addition to the SRB and the trustees, the most common categories of committee membership were faculty, students, and alumni/ae. However, administration, staff, and community leaders were not uncommon in the composition of a number of committees.

After the identification of those with presidential potential, the screening process and ultimate selection of the prime candidate, it remains for that individual to consummate the entire procedure with an affirmative reply. Yet the study has already demonstrated that many of today's presidents were somewhat reluctant candidates. Moreover, there probably is not a college chief executive who at one time or another has not questioned the rationality of accepting a presidency. This is especially true if one has left the security of a tenured position or the esteem of a scholarly reputation at another institution. To trade the comfort of the familiar for the uncertainty of the unknown requires determined motivation even in Academe. Why then does an individual do it? In an effort to find answers, respondents were asked to indicate their primary and as many secondary motives as were applicable in their decision to accept a presidency.

Loyalty to the SRB dominated the primary responses. Commitment to the SRB ranked the highest with 56 listing it as their primary motivation and 41 giving it as a secondary consideration. Closely associated was obedience to the SRB with 25 primary and 17 secondary reportings. Inevitably, these replies came from the religious presidents although a few lay presidents listed SRB commitment (five primary and three secondary) and obedience (three secondary) among the factors influencing their ultimate acceptance of a presidency.

However, the motivation receiving the most frequent mention was "professional challenge." One hundred and four individuals cited it as either primary (26) or secondary (79). "Professional advancement" ranked as primary for nine presidents and secondary for 30 chief executives.

Despite the fact that 32 lay presidents were included in the survey, only five cited Vatican II's emphasis on more lay participation as a major influence. But as a secondary consideration, it appeared 10 times.

If the replies are accurate, personal prestige and financial considerations were of little consequence in the decision to accept the presidential summons. Only one individual — a religious president — gave prestige as a primary motivation. Twenty-six cite it as a secondary influence. No one claimed financial rewards as a primary factor, but it was a secondary motive for 18 presidents.

Most of those identifying prestige and financial rewards as secondary reasons for assuming a presidency were lay. This is not to say, however, that these were the majority lay motivations. In reality, professional challenge received the greatest number of lay rankings — 13 primary and 16 secondary. Professional advancement ran second with six primary and 17 secondary citations.

Among the other motives listed were two primary and four secondary indications for a "commitment of a religious who is not a member of the SRB," nine secondary for "career change," and 21 primary and 10 secondary for a variety of "other" considerations. Of these, virtually all involved commitments to the institution, the Church, higher education, Catholic education, and God. The one primary motivation that varied from the pattern was an unabashed "commitment to a woman president for a woman's college."

Anticipation and Reality

Every individual approaches a new position with certain perceptions and anticipations. The extent to which these concepts coincide with reality is directly related to the ability of the individual to evaluate while being evaluated. In an attempt to judge the success of the presidential selection process in conveying an accurate institutional impression — thereby lessening the likelihood of surprises after the fact — presidents were requested to identify those areas which they perceived as institutional strengths or positive personal motivations when they accepted their top administrative appointments. They were then asked to indicate the reality of those anticipations. The same procedure was used to ascertain initial negative perceptions and their realities. Individuals were cautioned to respond only when certain of their original expectations — which admittedly were difficult to reconstruct. Eight general areas were specified — SRB relations, trustee relations, campus personnel relations, academic programming, accreditation, finances, personal considerations, and comprehensive campus issues.

Collectively 4421 responses were recorded. By an approximate four to one ratio (3516 to 905), anticipation corresponded to reality. Positive impressions were confirmed in 2712 instances while negative anticipations were judged as valid in 804 cases. Disappointments — positive anticipations and negative

realities — occured 429 times while pleasant surprises — negative anticipations but positive realities — were indicated in 476 recordings.

Therefore, presidential satisfaction, if measured by a high correlation of positive anticipations and realities, seems to be the norm throughout most of the areas surveyed in this segment of the study. The greatest satisfaction was registered for the contributed services of the SRB, trustee governance philosophy, cooperation by the carry-over administrators and staff, academic acceptance of the new president, student relations, institutional mission, accreditation experiences, and — surprisingly — student recruitment. At least 90 presidents indicated these facets of institutional environment as positive realities.

On the other hand, those areas in which the negative predominates include fund raising cooperation by trustees, faculty evaluation procedures, collective bargaining, deletion of unproductive academic programs, endowment, faculty/staff salaries, individual privacy, personal scholarly activities, federal regulations, and competition with the public sector.

Institutional Strengths/Concerns

Closely related to the correlation of anticipations and realities were inquiries regarding evaluations of institutional strengths and areas of concern. The presidents were next requested to supply three of each.

The most frequently mentioned strength was the quality or reputation of academic programs. This was listed by 85 presidents, including 24 of the lay presidents. Next in sequence was the dedication or quality of the faculty and staff (72), followed by some aspect of Church-relatedness (67). Other strengths of some significant mention were campus facilities, location, and size (42); financial stability (30); sense of community (28); and public/community support (22).

A case might be made for combining potentially related items. For example, if faculty and staff dedication is interpreted in terms of community identity, then this institutional quality becomes the most universal strength. In a like manner public/community support might well be a factor of financial stability.

Next in descending order of citation were institutional adaptability and alumni, both at 15; trustees (14); enrollment (13); student quality (9); and campus administration (6).

Of these tabulations, it is interesting to observe that enrollment is extremely low in the listing even though student recruitment was claimed by approximately two-thirds of the presidents as a positive reality of their new professional affiliation. This apparent inconsistency is further illustrated by the results of an inquiry concerning major institutional concerns. Problems of enrollment — recruitment, retention, competition, declining pool of potential applicants, etc., — ran second only to the financial apprehensions of the presidents. Granted, enrollment related difficulties were a distant second — 74 listings as compared with 180 admissions of budgetary worries — but a runner-up, nevertheless. On the other hand, it should be noted that the financial total was inflated by some respondents' simply repeating "finances" as their three concerns.

Faculty/staff problems placed third in the problem sweepstakes. However, a number of the 36 citations in this category were actually financially related. For example, declining SRB members constituted one-fourth of the total. In contrast, personnel problems that would normally be anticipated seldom appeared. Tenure was listed only three times, faculty accountability twice, and productivity and evaluation only once each.

The next three areas of concern in descending frequency were facilities (22), public relations (20), and curriculum (18). But again these categories were permeated by worries related to the institution's financial health such as maintenance, rehabilitation, and underutilization of facilities; retrenchment and excessive courses; and community support. This intermingling of items with monetary ramifications tends to validate the observations of several chief executives that all concerns are in the final analysis rooted in an institution's financial stability.

Next in sequence of mention was the concern expressed by ten presidents relative to the location of their institutions. An urban environment was characterized as a concern by six presidents while three cited their rural setting as a problem. The tenth chief executive lamented the close proximity of the institution to the SRB.

This dilemma of perspective was probably to be expected. Academe is not immune to the "grass is always greener" syndrome. One interesting response viewed an identity as a women's college to be an asset, but "single-sex credibility" to be an institutional concern.

Other areas of concern reported at least twice include internal governance (9), SRB/Trustee relations (8), federal regulations (6), the development office (4), athletics and long-range planning (3), and campus life, parochialism, and work load (2). Twelve items were mentioned once. Among these were several that ordinarily might have been expected to be major concerns — campus tension between liberal arts and professional programs, faculty-student ratio, campus alienation, and the integration of traditional and nontraditional students.

Institutional Data

Several questions on the survey were devoted to eliciting some current and historic institutional data. According to the response, the typical Catholic institution was orginally founded as a single-sex college

by a religious order in the second half of the nineteenth century. It is now an undergraduate, coeducational college with an enrollment under 1000.

Of the 136 institutions for which data was provided, only 36 institutions remain segregated by sex — 34 women's and two men's colleges. One of the women's colleges permits male commuting students. Ninety of the current 110 coeducational institutions represented in the survey began as single-sex colleges: historically 48 were exclusively male while 42 were female. Three additional coeducational institutions are the result of mergers involving single-sex colleges.

According to the profile of the typical institution, the history of Catholic higher education in this country is actually a chronicle of the foresight and the sacrifice of religious orders which founded 120 of the institutions included in this study. In nine other foundings, including one merger, religious orders collaborated with dioceses. Dioceses by themselves were instrumental in establishing only a dozen colleges and universities. A parish, a diocesan priest, a cooperative religious-lay effort, and the American hierarchy are credited with the creation of the four remaining institutions that provided information.

As indicated at the beginning of this paper, 32 of the responding presidents are lay. At least 12 additional institutions have with the installation of their current chief executives passed from lay administration. In an attempt to determine any possible pattern to the transfer of authority either to or from lay presidents, the survey questioned the rationale for such a change.

Among the lay replies, seven questionnaires simply ignored the inquiry. Three indicated "unknown," "unclear," or "varied reasons," for the change to a lay president. Four stated that there apparently was not a suitable SRB candidate available at the time. Six felt that a decision had been made to appoint the best qualified individual regardless of religious or lay status.

Closely associated with the "best" candidate theory are several more specific answers. Better leadership and management skills were reported by three presidents. Another three identified the SRB belief that a layman could relate better to business as the determining factor while two presidents expressed their opinion that considerations for external relations, especially in the area of community and financial support, was the real motivation for the shift to a lay presidency.

Two replies saw the change in terms of a post-Vatican II emphasis on lay participation. One of these further speculated that in light of Vatican II, a lay president might have been viewed as the saviour of an institution in trouble.

Another lay president evaluated his appointment as a compromise necessitated by the merger of a diocesan college and a religious order's college for women. The final reply suggested that the change was probably an institutional reaction against his predecessor who "thought he was running a seminary."

Of the dozen replies from presidents of institutions that had returned to religious control, only two gave the "best" candidate rationale for the change. Another two speculated that the switch was motivated by the availability of a qualified religious. And a fifth simply attributed the reestablishment of a religious presidency to the "desire of the Trustees."

All others spoke specifically of lay presidential failures. Some were insensitive, administratively incompetent, or lacked an institutional commitment. Others simply did not meet the fund-raising expectations of their Boards. In general, these comments tend to support the opinion of the one respondent who attributed his lay presidency to the hope that a layman could salvage a troubled college.

Institutional Changes/Achievements

In an effort to ascertain the impact of current leadership, the questionnaire included a request for information regarding institutional changes or achievements that have occurred during the respondent's presidential tenure. If the replies are accurate, it is safe to conclude that the contemporary president of a Catholic institution of higher education is far from a simple "caretaker."

A comprehensive litany of accomplishment was recited, despite the fact that the median presidential tenure is approximately five years. Although quite diverse, the replies were relatively easy to categorize. The largest number (202) comprised governance modifications, adaptations or reorganization. General improvements in board effectiveness, campus administration, and public relations were most frequently cited — 35, 33, and 32 respectively. These were followed by the advancement of a shared governance model and the development of long-range planning, 20 each. Sixteen other areas of administrative innovation were enumerated.

Academic programming accomplishments constituted a distant second with 129 entries. Half of these involved the implementation of new degree concentrations.

Financial stability — specifically debt reduction and increased success in fund-raising — merited 118 citations.

Other areas of achievement receiving some frequency of mention were improvements in enrollment (64), facilities (55), Church-relatedness and faculty relations (31 each), and campus morale (10).

Several items were unique, such as the transfer of a law school to the public sector and the preparation for a possible institutional relocation. Some 13 presi-

dents either did not reply or indicated that their tenures were too brief for any valid appraisal.

SRB Relationships

A section devoted to SRB relationships was the last to be incorporated as the design of the survey instrument was finalized by the committee. It was logically assumed that no study of the Catholic College Presidency could be complete without examining to some extent the campus relationships of the Sponsoring Religious Body. Consequently, the presidents were asked to assess the four significant ways by which the SRB's campus presence is reflected: they are (1) physical ownership; (2) presence of members on the administration, faculty, and staff; (3) fiscal support, including contributed services; and (4) public endorsement and/or identification.

In regard to the current ownership, 65 responded that it is, in fact, a strong reality. At the opposite extreme, 47 claimed that SRB ownership does not exist in any formal sense. For five presidents, ownership was real but weak; and for nine, it was at best nominal.

A strong campus presence of SRB members was recorded in 110 replies, while it was reported as nonexistent on only one campus. SRB presence was judged to be real but weak by 20 presidents and nominal by only three.

Contrary to the complaints that are frequently voiced whenever presidents assemble, 95 institutions appear to enjoy strong fiscal support by the SRB. Only six replies indicated no aid. For 24 respondents, financial help is real but weak. It is nominal for an additional six presidents.

Public endorsement and/or identification is a positive reality on 101 campuses. It is absent at only one institution. As a weak reality, it is found at 15 colleges and universities. It is evaluated as nominal by 11 chief executives.

Next the presidents were requested to predict the status of the four SRB relationships at the end of the next decade. A few foresaw some hope of strengthening them. Among these, public endorsement led with 36 replies, followed by 21 who felt the presence of SRB members would improve, 15 who predicted an increase in fiscal support, and 10 who believed ownership would be a stronger reality by the end of the 1980's.

The status quo was predicted in ownership by 55 respondents; in presence of SRB members by 49; in fiscal support by 45; and in public endorsement by 72, the largest number of replies in this section of the survey.

A rather significant number (57) believed that SRB presence in terms of faculty and staff would be severely reduced. Likewise, 53 viewed a similar fate for SRB fiscal support. Ownership and public endorsement fared better with only six and seven presidents respectively seeing a reduction in these associations.

Nominal 1990 campus reflections of the SRB relationship were reported in two replies for ownership, in three for SRB member presence, in eight for fiscal support, and in four for public endorsement and or identification.

Finally, the termination of the SRB as a campus entity was predicted by a few presidents — ownership (3), SRB member presence (1), fiscal support (2), and identity (2). In general, the lay presidents appeared to be slightly more optimistic in responding to this entire section than were their religious counterparts.

Presidential Assessment and Renewal of Appointment

Considering the importance, complexity and expense of a presidential search, it was only appropriate to attempt a determination of the evaluative system that should on some regular basis monitor presidential effectiveness and, hence, verify the success of the selection process.

Eighty of the presidents responded in the affirmative when asked whether a procedure for the assessment of their performance existed. However, of these, many indicated that the evaluation is at best informal or simply assumed in their annual reappointments.

Only 57 respondents serve under a specific term of office ranging from 1 to 10 years. The most common term is five years in length followed by a term of three years' duration. Virtually all terms seem to be renewable at the pleasure of the governing board.

Conclusion

Part of the rationale for this study was based on the assumption that the profile of a Catholic college presidency might possibly vary depending on the classification of the chief executive as religious, lay, male or female. Several substantive differences have already been noted such as selection process, motivation, and attitudes toward future SRB relationships as well as those of a superficial nature — age and tenure in office.

Other contrasts that emerged include the fairly apparent. For example, it is only logical to assume that the presidents with academic preparation in theology/philosophy would be primarily religious, mostly priests, and that those taking a more circuitous route to a presidency would generally be religious. Both assumptions proved to be correct, for whatever the correctness is worth.

Ironically, an occasional variance was totally unexpected as in the case of negative SRB anticipations and realities. It would normally be assumed that if problems existed in this area, they would more likely be encountered by lay presidents. The opposite

emerges in the study. Proportionately more religious presidents than lay reported negative experiences. This finding probably helps to explain the aforementioned lay optimism regarding future SRB associations.

Sex stereotypes are not entirely absent in the results of this study. As a case in point, no female heads an all male institution or any of the 48 coed institutions that had been initially established for men only. Only one lay male president is to be found at the remaining female colleges. By academic discipline, women more proportionately dominate the humanities and the social sciences. With the exception of mathematics, men dominate the natural and physical sciences.

In most aspects, however, there is relatively little to distinguish lay and religious responses. The careers of Catholic college presidents are remarkably alike. As individuals, they share most of the concerns, challenges, successes, and failures of modern academic administration.

TRUSTEESHIP: INTRODUCTORY NOTES

During the past few years the responsibilities of trustees of our colleges and Universities have become a focus of several meetings. It was one of the areas discussed at the National Congress of Church-Related Colleges and Universities at Notre Dame in the summer of 1979. It became a target of the efforts of the Neylan Conference, a group of colleges sponsored by women religious, in its program for 1980-81. At the inter-denominational session of our Annual Meeting in February 1981, a major address was given by Mr. Richard T. Ingram of the Association of Governing Boards. In the meantime, Dr. Martin Stamm has completed a doctoral dissertation on the subject *The New Guardians of American Catholic Higher Education:* An *Examination of Lay Participation on the Governing Boards of Roman Catholic-Affiliated Colleges and Universities* and has now given us a follow-up article on "Emerging Corporate Models of Governance in Contemporary American Higher Education."

The papers by Ingram and Stamm are printed in this issue of our publication. I would like to preface them with some remarks about the three seminars run by the Neylan Conference for Sister-Trustees, since the high level of participation in those seminars indicated a strong interest in the question.

Sister-Presidents of our 107 colleges sponsored by women religious were asked to identify Sisters from their own community who serve as trustees of their colleges. At the same time, through cooperation with the Leadership Conference of Women Religious, we invited the major religious superiors to attend the seminars and to invite Sisters who were on Boards of Trustees of their institutions. At the first seminar, held in Philadelphia, March 5, we had 125 in attendance; in Chicago on March 25, we had 97; and in Omaha on April 29, we had still 40 others. The lively interest in the discussion confirmed our view that there were many unresolved issues.

From these meetings we conclude that Sisters who are trustees of their own institutions constitute a wide spectrum of knowledge and sophistication. The form of their corporate relationship to the college varies — from explicit legal and financial responsibility to total legal and financial separation of college and community. More than anything else, it is probably this changing pattern of relationship that has caused many questions to surface: how shall we exercise our responsibilities to both college and community? how can we influence an institution we no longer control? how is our mission as a religious community to be linked to the mission of the college? is higher education a viable ministry in this time and place? what do the needs of the times and the Gospel message call us and our Sisters to here and now?

Side by side with these fundamental and basically religious concerns, are many other practical questions: how should Sister trustees be chosen? to what extent can we expect them to serve on Board committees dealing with finance and fund raising? what is their perception of the lay trustees with whom they collaborate? can they continue to subsidize these institutions? where will future personnel come from for this ministry?

While many of their concerns sprang, no doubt, from the fact of their membership in a religious community it was equally clear that many of them were common to other sponsoring religious bodies — priests, brothers, dioceses. It was also evident that some of these concerns should be shared with lay trustees who desire the future well-being of our institutions as much as religious do. Trusteeship of institutions of Catholic higher education may well be one of the most important areas for truly collegial endeavor by lay and religious members of the church. In most of our institutions there is opportunity for ecumenism on the level of the trustees. There is also a new recognition of the contribution that lay trustees should be making to academic and residential aspects of campus life — as well as the contribution religious can make to fund raising and development. Where a true spirit of mutual cooperation exists between lay and religious trustees we are likely to find a viable and dynamic church-related institution.

ACCU hopes to sponsor other programs for trustees in the coming year. Meanwhile, these papers will keep the question alive.

TRUSTEESHIP IN THE CHURCH-RELATED COLLEGE IN THE '80s*

Richard T. Ingram

French poet Paul Valery once remarked that "the trouble with our times is that the future isn't what it used to be." For higher education generally, viewed from 1981, Valery is right. For independent higher education, particularly the church-related college, he may be too right. The future is centainly not what it used to be.

All the same, I find the topic assigned to me this afternoon delightfully intriguing. Implicit in it is the suggestion that the practice of trusteeship in the current decade will be somehow different from the last. I accept the implication and would like to explore with you some hypotheses about the future. The views are my own and should not be attributed to the Association of Governing Boards.

Do we have reason to be optimistic or otherwise about how the practice of trusteeship has changed and will change? Are our boards stronger in their membership and performance than they were a decade ago?

I am convinced that the past decade or so has brought tremendous improvements in the competence of persons who are invited to accept trusteeships, in their understanding of the roles and responsibilities they bring to their trusteeships (or can be helped to acquire), and in the performance of governing boards. Of course there is room for improvement. But I think we agree that, in contrast to the Fifties and early Sixties, the Seventies witnessed a renewed sense of purpose among boards of trustees in all sectors of higher education. These improvements were largely the result of adversity — especially student unrest and the beginning of economic downturn. Trustees were thrust into the spotlight, often a harsh one. Presidents began to reexamine their attitudes toward their boards resulting in a combination of apprehension and hope which continues to this day.

In many ways, the nation's church-related colleges have experienced the most dramatic of all changes in the form and practice of trusteeship. In the relatively short history of higher education in the United States, it is only in the most recent of years that we have witnessed less dependence on the clergy for board membership and policy determination. Although issues of "control" continue to be discussed within the denominations as the meaning of church and college partnership is explored, there seems to be increasing agreement on at least two matters:

- *First*, the preponderance of qualified lay or non-ordained trustees on the boards of church-related institutions is not only desirable, it is essential, for reasons that are both obvious and subtle.
- *Second*, governing boards must have the *authority* necessary to fully discharge their responsibility and commitments to both college and church.

The Church-College Relationship

Robert Rue Parsonage reminds us all of the dangers of attempting to interpret or generalize about church-college relationships.[1] He wrote recently that:

> *"... more than seven hundred colleges and universities in the United States claim to be church-related, religiously affiliated, or Christian-oriented institutions; similarly, perhaps seventy-five churches, denominations, religious orders, and church boards and agencies acknowledge sponsorship, support, or other forms of relationship to collegiate institutions (p. 110)."*

He renders us all a service by urging that oversimplifications of distinctive differences within this sector be avoided, along with any notion of presenting an "ideal type" of institution or, by implication, an ideal type of governance arrangement between the sponsoring church organization and the college. Mr. Parsonage's point is, of course, an extremely valuable one lest we forget the import of differences in history, tradition, and purpose or mission among religious bodies — differences that deserve understanding, respect and accommodation.

Although my purpose today is not to explore the complex issues of church-college relationships, it is useful to acknowledge Parsonage's observation that:

> *"... churches and their colleges are challenging one another to clarify their respective roles and to strengthen their mutual accountability. In some cases the challenge has resulted from feelings of estrangement; in other cases it has been a signal event establishing a new level or kind of relationship. As a result, a number of denominations have*

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* First delivered as an address to an inter-denominational meeting, February 4, 1981.

Dr. Ingram is the Executive Vice President of the Association of Governing Boards of Universities and Colleges.

[1] Robert Rue Parsonage, "Church-College Relationships: Shaping a Faithful and Viable Future," in *Church and College: A Vital Partnership* (Volume 2: Mission — A Shared Vision of Educational Purpose), National Congress on Church-Related Colleges and Universities, 1980, pp. 105-130.

written or revised statemer[illegible] philosophy, statements of relationships, and covenants (pp. 117-118)."

I can only assume that these new understandings have often helped to clarify questions of ownership, the role of the college's governing board, the rationale for vesting trustee selection in any authority other than the governing body itself, and the role of any other corporate body which may function as a kind of intermediary between the governing board and sponsoring church organization. In short, there needs to be continuing attention to the question of "Who is in charge?" and to the important but sometimes forgotten distinction between "influence" and "control."

I share the conviction of those who maintain that there is no single model governance arrangement for the church-related college. But I also have strong feelings about some vital principles and practices of trusteeship which, it seems to me, neither violate the natural beauty of collegiate diversity nor the reasonable expectations and obvious rights of sponsoring church organizations. We have learned a great deal in recent years about how trustees' volunteerism in higher education can and should work. And as we anticipate a decade of nasty weather for our institutions, few can disagree with the conclusion that building and maintaining an effective governing board should be a major priority first for the president and the board itself.

The Responsibilities of the Governing Board

A quick review of the governing board's responsibilities may be useful at this juncture. John W. Nason, former president of Swarthmore and Carleton College and good friend of AGB, lists twelve key roles:[2]

1. Appointing the President
2. Supporting the President
3. Monitoring the President's Performance
4. Clarifying the Institution's Mission
5. Approving Long-Range Plans
6. Overseeing the Educational Program
7. Ensuring Financial Solvency
8. Preserving Institutional Independence
9. Enhancing the Public Image
10. Interpreting the Community to the Campus (and vice-versa)
11. Serving as a Court of Appeal
12. Assessing Board Performance

Traditionally, of course, boards largely limited themselves (or were limited by their chief executives) to preoccupations with financial management and fund raising, aside from presidential appointment and naming buildings. But this psychology shared by presidents and trustees alike for so long has changed, will change, and must change. Dr. Nason's list is rather sobering, especially when we consider that there are many boards of trustees that still meet only two or three times annually. There remain boards with inactive or ineffective committee structures, boards that are too large (or sometimes too small), boards with the wrong mix of members with regard to their backgrounds and skills, boards whose meeting agendas are filled with minutiae, boards with inactive or obstructionist members who somehow manage to be reappointed or reelected term after term, and boards whose executive or finance committees assume powers which should be reserved for the board.

Many, perhaps most, presidents are perennially disappointed with their board's prowess in giving or raising funds, and it is indeed a fact that trustees are usually capable of doing much more along these lines than the record shows. I am convinced that the major reasons for poor performance on this important dimension of trusteeship include one or more circumstances — assuming that the development office is well staffed and organized and that the president has adequate fundraising skills:

1. The trustees may not be invited to share in the really significant policy issues confronting the institution — issues which go beyond budget and finance. As a consequence they do not feel themselves to be really part of an enterprise which deserves a greater investment of their time, energy and money when they have it or can get it.
2. The trustees may feel that a small inner group of board members usurps the rightful prerogatives of the board itself. This is an especially acute problem for boards which have become too large and cumbersome.
3. The trustees may feel that their decisions will be second-guessed by another, higher authority. There seems to be a growing impatience among some church-related college boards whose powers are limited and actions are subject to review by another corporate body.

There are many reasons why we might be disappointed with the performance of our boards. And certainly there are a number of delicate issues involved in attempting to correct any one of the problems just mentioned. The moral seems to be twofold, however. *First*, really competent, influential and busy people are discouraged from taking their trusteeships seriously if they do not feel adequately informed, or feel that their collective decisions do not really count; *second*, the risks involved in cultivating an effective and informed board, insofar as their possible interference in administrative matters is concerned, are

[2] John W. Nason, "Responsibilities of the Governing Board," in *Handbook of College and University Trusteeship*, Richard T. Ingram, Ed., (San Francisco: Jossey-Bass, 1980).

considerably less than what may happen to our institutions without greater trustee participation in far-ranging policy questions.

It seems to me that, if a board of trustees is expected to properly function as a true governing board, it should have the final authority to:

1. Select and appoint the president
2. Approve budgets and monitor their implementation
3. Determine its own membership needs in terms of backgrounds, skills and diversity necessary to ensure its effectiveness as an organization
4. Identify and cultivate candidates who meet the criteria established by the board to fill vacancies
5. Select its officers, assess their performance, and ensure their reasonable rotation
6. Approve new academic programs, and approve their reduction or elimination consistent with the institution's mission as it shall determine (or recommends, as the case may be).

Boards which do not have these powers should not be considered "governing" or what Martin J. Stamm calls "independent corporate" boards.[3] Rather, they might be called "dependent corporate boards" or "managerial boards." The point is that we cannot expect boards to be held accountable in terms of the responsibilities normally expected of governing boards if they do not have the authority to keep their own houses in order.

The 1980s promise to be a challenging time for us all. Degrees of freedom will be fewer, tolerance levels tighter, and margins for error narrower, especially for small colleges. Those institutions that have (or can regain) flexibility in responding to their problems and opportunities will fare the best. This is not a time for ambiguity in answering the question "Who is in charge?" There has never been greater need to streamline governance structures and to place greater "trust" in trustees and presidents — and they in one another.

The President's Role

There is considerable concern at the Association of Governing Boards with what seems to be an increase in presidential turnover. If the average time in office *is* dropping now, what are the prospects for the rest of the decade when higher education's milieu is expected to worsen and the president's job becomes even more difficult?[4] In the Middle States Association's region alone, more than sixty chief executives left their positions last year.[5] AGB intends to look at the reasons for this problem and explore possible solutions.

We all know how difficult, misunderstood, and unappreciated the president's job really is. I hope however, that Harold W. Stoke's reflection of his own presidency is exaggerated. He said "being a college president was like a small boy walking a high picket fence — thrilled, but in constant danger of being impaled."[6]

It is virtually impossible to distinguish between presidential and board leadership when there is an atmosphere of mutual faith, trust, and support. The best of all possible worlds is a strong president who has, or can help to build, a strong board. High turnover among chief executives at any institution is a symptom of a problem in the governing board itself. Clearly, the chief executive has a key responsibility to build and maintain an effective board whose membership is competent, whose organization is sound, and whose performance is beyond criticism.

An able board welcomes aggressive presidential leadership in guiding its education and development. But the key to success does depend on several factors. The president must have a reasonable attitude and a sensible game plan along with a good board chairman. A good president and a good chairman, working in concert, can tame lions.

As I look at the president's role I see four dimensions:

First, the chief executive should ask for a mandate from the board to design and implement a program of trustee development with its help. Along with this, he or she must reconcile any natural apprehension about what a successful board development program might mean to his or her sanity as the trustees ask increasingly tough questions.

Second, given the heavy demands on the president's time, it is easy for this priority to be pushed aside. More presidents could benefit from listening to the cries of their fundraising officers and to seek staff help in moving board development activities to the front burner.

Third, too many presidents think short-term rather than long-term in designing programs of trustee education, and they fail to look for resources — especially from outside their institutions. An annual workshop or retreat which builds on its predecessor seems to me to be essential, and we should remember the rough translation from scripture: "You can't be a prophet in your own kingdom." A credible spokesperson from

[3] Martin J. Stamm, "Catholic Education's New Lay Trustees," in *AGB Reports* (Washington, D.C.: Association of Governing Boards, September/October, 1979).

[4] As reported in 1977-78 by the *National Center for Education Statistics: Education Directory, Colleges and Universities*, the average years in office of chief executives in independent colleges and universities was between 7 and 7.5 years.

[5] Annual Report of the Executive Director, Commission on Higher Education, Middle States Association of Colleges and Schools, 1980.

[6] Quoted in Joseph F. Kauffman, *At the Pleasure of the Board* (Washington, D.C.: American Council on Education, 1980), p. 9.

outside can say much more than you can when it needs to be said. (I hope that you know about AGB's Board-Mentor Service and how it can help you and your board to conduct a self-study as one early element in such a program.)

Fourth, boards and presidents should make time to be candid about what they expect from one another. Although this is best done at the time of presidential appointment — it is seldom done or done well. It is, in any case, something that requires periodic attention through the president's and chairman's initiative.

Aside from trustee continuing education and self-renewal programs, the chief executive should ensure that: 1) solid orientation programs for new trustees are in place; 2) the board's bylaws are kept current and revised when necessary to accommodate an effective committee system; 3) the board periodically conducts a self-study of its membership, organization and performance; and, 4) most importantly, the board and president have a voice in the trustee selection process. (I will return to this latter point.)

Presidents and trustees alike can find some solid and delightful counsel in Donald E. Walker's book, *The Effective Administrator*.[7] Although he is president of a public institution in Massachusetts, something we should not hold against him — on either account — his little volume is excellent reading and I commend it to you. Here are two excerpts from his section on trustees, just to whet the appetite for more:

> "Boards operate most effectively where the president and the board share realistic conceptions of the nature of the university and have generally favorable views of the people within its walls. Similarly, trustees function best when they assume the institution is healthy; the assumption that pathology exists calls forth pathologies. It seems almost bromidic to say, but trustees must respect the institutions they serve . . . (p. 131)."
>
> ". . . the distinction between policy and management will never be completely resolved if the board is active and interested in the affairs of the university. What constitutes administration and what constitutes policy will be continuously negotiated by the administration and the board. . . .
>
> Parenthetically, I have an impression that trustees are more tempted to dabble in day-to-day management where the institution is well run. The trustees of campuses with obvious problems see the disarray. Sensing the hazards of casual interference, they often stay at a distance for fear of causing explosions. But in institutions running smoothly, trustees sometimes develop the tantalizing feeling that all they need to do is reach out and give matters a little push . . . of course, it is never that simple (pp. 131-132)."

President Walker also gives us some one-liners that ring true. For example: "The marriage of power and innocence that is sometimes found in trustees can create problems (p. xii);" and "Macho fantasies on the part of trustees create problems for a president, who is pushed into intemperate and confrontational behavior (p. 133)." And he reminds us of some advice attributed to Robert Hutchins when he was asked, "What single piece of advice would you give to presidents?" Hutchins supposedly replied, "Take a trustee to lunch."

Improving Trustee Selection

The expectations we hold for trustees are first and foremost dependent on the individual competencies of the men and women who serve. Among the more than 700 church-related colleges and universities, the variety of approaches employed to identify, cultivate, nominate, and elect or appoint candidates to trusteeships is enormous. Given this enormous diversity it is axiomatic, however, that in some quarters the job is being done very well and in others very poorly. Much more attention must be focused on the structures, policies and procedures which govern trustee selection. Church leaders, denominational executives, trustees and chief executives should candidly discuss options for improvements.

The issues of trustee selection in private and public institutions were addressed recently by an independent National Commission with the support of a grant to the Association of Governing Boards from the Carnegie Corporation of New York. Two separate reports are available from AGB, but I would like to share with you some of the highlights of the 14 recommendations for independent and church-related colleges and universities.[8] (A summary list of the 14 recommendations was published in the November/December issue of *AGB Reports*). I would also like to add a few points from my own perspective.

The Commission strongly recommends that every board of every independent institution have a standing Committee on Trustees with broad responsibilities, including the continuous assessment of the board's membership composition. Included in its charge is: 1) development of a statement of trustee responsibilities for board adoption and periodic review; 2) consultation with alumni and denominational bodies including any appointing authority; 3) assessment of the performance of board officers and those eligible for reappointment or reelection; 4) oversight

[7] Donald E. Walker, *The Effective Administrator* (San Francisco: Jossey Bass, 1979).

[8] *Recommendations for Improving Trustee Selection in Private Colleges and Universities*, National Commission on College and University Trustee Selection (Washington, D.C.: AGB, 1980).

of orientation programs for new trustees; and 5) screening of candidates for nomination. To these we might add responsibilities for planning programs of continuing trustee education, including periodic self-studies.

It seems to me that the chief executive should staff this committee and that it should be recognized as the most important instrument for the long-term development of the board. The president and the committee should be alert to evidence of volunteer fatigue, a malady present on even the best of governing boards. If certain trustees have repeatedly declined opportunities to accept special assignments, frequently miss board or committee meetings, or seem to be disinterested or otherwise preoccupied with other interests, it may be time to part company. The most common shortcoming of most nominating committees in my view is their failure to contend with the difficult and delicate, but essential, job of dealing with tired trustees. Aside from a certain kind of presidential courage, able board and committee chairpersons are necessary to face these decisions foresquare. I believe that many boards have become too large and unwieldy in part because of the need to compensate for ineffective trustees — something akin to treating the symptom rather than the cause.

The Commission also recommends that:

1. "When the sponsoring religious body nominates or selects some (or all) of the trustees, the Committee on Trustees should be consulted. . . ." (from Recommendation 2)

2. "No trustee should serve more than 12 consecutive years on the board but should be eligible for reelection after a one-year sabbatical.

   a) Terms should be three or four years.

   b) There should be an established bylaw provision for termination of a trustee whose performance falls short of expectations.

   c) Criteria should be established for election to emeritus or life status for trustees who have served several terms. This designation should not be conferred automatically but should be reserved for those who serve with distinction. . . . (from Recommendation 9)

3. "Boards of church-related institutions should include a substantial number of lay (or non-ordained) members." (Recommendation 10)

4. And, neither faculty members nor students should be voting members of the governing boards of institutions where they are employed or enrolled. (Recommendations 11 and 12)

Incidentally, the published report also includes an illustrative board profile for use by the Committee on Trustees or Nominating Committee to assess the board's membership composition, a Code of Conduct and a statement on trustee conflict of interest and disclosure — all of which can be adapted, of course, to fit your institution's needs.

Before moving on to some hypotheses about the future of trusteeship, let me close this brief review of trustee selection with the suggestion that we must do a much more thorough job of screening candidates. The Commission report offers some specific suggestions, but the moral is simply that we should spend much more time than we do in reviewing candidate qualifications including their performance on other volunteer boards. Is it not foolish that we should typically expend less than one percent of the effort in trustee selection than we spend on president selection?

The Future of Trusteeship: Some Hypotheses

What changes can we anticipate for college and university trusteeship in the Eighties? Will the Rip Van Winkle who has seemed to awaken help all of us to deal with what Stephen K. Bailey calls "the climate for a competitive orgy" resulting from the demographic and economic downturn?[9] Will trustees in all sectors distinguish themselves in this decade as never before? Will governing boards provide their chief executives with the support they need to do their jobs? My conviction is that they must and will.

If you agree with me that tremendous strides have been made by trustees and presidents to regain a sense of purpose and partnership, is it not realistic to assume that the trend begun in the late Sixties and early Seventies will continue? I accept the psychologists' dictum that "the best predictor of future behavior is past behavior."

Let me offer six hypotheses which reinforce what I consider to be a realistic scenario for the boards of independent higher education, including the church-related college:

• *Hypothesis One: Trustees and presidents will increase the number of regular board meetings each year.*

There will be widespread recognition that three or four meetings annually are simply inadequate to cover all the bases.

• *Hypothesis Two: Board standing committees will function more responsibly by recognizing that they should carry the lion's share of the board's work.*

Bylaw revisions will be more substantive, especially by clarifying more adequately the responsibilities of board committees.

• *Hypothesis Three: Board and standing committee meeting agendas will be strengthened, especially with regard to reviewing all institutional policies.*

The policies currently guiding our colleges were adopted for the most part when times were better and

[9] Stephen K. Bailey, "What Price Survival?" *AGB Reports*, Washington, D.C.: Association of Governing Boards, November/December, 1980), pp. 6-12.

different circumstances prevailed. Revisions of existing policies and the need for new policies, e.g., on financial exigency, are badly needed. (On the need for review of faculty tenure and financial exigency policies, I commend an article by Kent M. Weeks, "When Financial Exigency Justifies Dismissal," in the November/December, 1980 issue of *AGB Reports.*)

- *Hypothesis Four: Where ambiguities persist in some institutional settings with regard to the responsibility and authority of the governing board there will be renewed efforts toward clarification.*
- *Hypothesis Five: Boards will undertake serious self-studies of the quality of their membership, organization and performance on a periodic basis.*

Hundreds of institutions have already undertaken such activities using the AGB criteria and its Board-Mentor Service, or other approaches, with considerable success.

- *Hypothesis Six: Trustees with the encouragement of their presidents will organize themselves into separate state organizations for the purpose of influencing public policy debates.*

This will be a very new enterprise for the independent sector where organizing trustees seems to be more difficult for a variety of reasons. I am aware of only one organization of independent college and university trustees in the nation — and that is in New York. By contrast, there are more than 16 state associations for tax-supported institution trustees and regents, particularly for community colleges, and we expect this number to increase. My own probably naive hope is that some brave soul in some state will take the initiative with others to form a new state coalition of *all* trustees and regents in the public *and* private sectors on the AGB model at the national level. In the meantime, however, it seems to me that independent institution presidents can do much more in their own state organizations to involve their trustees with matters of public policy.

Incidentally, AGB has just initiated a public policy program for its member chief executives and trustees. Its primary purpose will be to keep the membership better informed on federal legislative and regulatory agency initiatives which affect higher education. On matters which clearly affect higher education as a whole — as, for example, threats to the charitable deduction or governmental takeover of accreditation clearly would — we hope to involve influential trustees in their resolution. In the meantime, AGB will, with your help, attempt to aid trustees to understand how federal policy is made and where they may have an occasional role in its determination. We will work very closely with other associations, of course.

Before closing, permit me one additional digression which may interest you. AGB is working for the first time with the chief executives and trustees of the some 200 theological schools across the country. Under a grant from the Lilly Endowment over the next two years, we will be conducting several activities designed to strengthen the membership, organization and performance of their boards. In addition to self-study materials, a Handbook of Seminary Trusteeship, and a series of regional meetings, AGB will develop a separate Board-Mentor Service similar to materials and services available to its college and university members. Our primary audience will be those seminaries and theological schools which have their own governing boards. Because many of you have formal and informal ties to these unique institutions, we thought you would want to know about this. If you want more detail or would like to lend your counsel, please let us hear from you.

In Conclusion

I am convinced that trustees are ready to react responsibly to the needs of church-related higher education as never before. But I am also convinced that whether we fully use these precious resources is almost entirely up to you, the chief executives. They look to you for direction, for substantive if not exciting meeting agendas, for assignments beyond the call of duty. Trustees like anyone else will only do what is asked of them. We can, should and must ask more. If the risk in doing so is really the possible creation of a meddlesome monster, as some may believe, what is the risk of *not* challenging them? Somehow we must break away from the self-fulfilling prophecy that "trustees simply do not have the time to give." They do, and they will.

The act of trusteeship is an expression of love for higher education, a commitment to the search for truth. And for the trustees of church-related higher education, there is the added opportunity to express their love of God, their commitment to the teachings of their church. The women and men who serve on church-college boards surely feel a responsibility well beyond that shared by trustees of non-sectarian institutions. I believe that through your leadership they will express the full limit of theirs.

EMERGING CORPORATE MODELS OF GOVERNANCE IN CONTEMPORARY AMERICAN CATHOLIC HIGHER EDUCATION[1]

Martin J. Stamm

The institutional governance mechanisms of the Roman Catholic system of higher education in the United States remained stable from colonial times until the mid-1960's.[2] From 1963 to 1965, the Twenty-First Ecumenical Council in Rome outlined a program of "aggiornamento" or spirit of renewal for the Church worldwide.[3] While confirming the importance of formal education at all levels, the Council articulated a new role for the religious institutes and orders, defined a new partnership between clergy/religious and the laity in the Church's educational, medical, social service, and religious activities, and urged that Church-sponsored or Church-affiliated organizations adjust their governance forms and structures to reflect more clearly current social norms and modes.[4]

Thus, the broader light of Vatican II's declarations forced a redefinition of the relationship between the Church and its religious congregations/orders and the colleges and universities with those religious institutes had founded and sponsored in the United States. This spirit of change combined with many social movements and political forces in the 1960's and early 1970's to provide an environment in which the laicization of Catholic higher educational governing boards became an acceptable and logical innovation.[5]

To accommodate the inclusion of laypersons in the governance structures of these American colleges and universities required changes in the corporate governance systems of those institutions. Newer forms of governance emerged as religious and lay leaders explored various avenues by which laymen and laywomen could assume responsible roles on the governing boards. While it has been shown that 93% of all boards of trustees of Catholic higher educational institutions of 1977 had incorporated lay voting presence,[6] it is equally significant to examine the current corporate governance structures which provide the basis for that participation. As Catholic colleges and universities traditionally were governed by all-religious governing boards,[7] it is important to examine what governance systems have emerged in response to the laicization movement and to examine the uniformity of that system. Have these colleges adopted the standard American uni-cameral form of corporate governance in which there is a board of trustees exercising all corporate functions unilaterally and independently? Or have these institutions initiated other forms of college/university corporate governance?

As it is the purpose of this paper to examine the contemporary formal governance systems of American Catholic higher educational institutions, discussions of the organizational informal governance and decision-making patterns is inappropriate. Likewise, the benefits and liabilities of the governance models which resulted from this analysis will not be debated here although such discussion continues today.

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[1] This paper is derived from part of an overall inquiry into the evolving role of the laity on the governing boards of Roman Catholic higher educational institutions. See Stamm (1979c), which is available from University Microfilms, Inc., of Ann Arbor, Michigan. It was funded by AGB as part of its Trustee Leadership Program under the auspices of the Lilly Endowment.

[2] See Power (1972), Russo (1964), Sanford (1965), Tasch (1953), and Messersmith (1964).

[3] The complete texts of all documents from the Twenty-First Ecumenical Council, commonly called "Vatican II," can be found in Walter J. Abbott's *Documents of Vatican II* (America Press: New York City, 1966). The aim of Vatican II's renewal involved a complete re-examination and updating of the Church and its apostolates, calling for a new apostolate sensitivity to the variety of local societal customs, mores, and practices.

Universally, Vatican II recognized the specific skills and perspectives which laymen and laywomen could contribute to the Church's activities and missions, and its documents called for a new partnership of energy and laity, a partnership in which the laity would be equals in all activities except for those which are strictly ecclesiastical in nature. In combination with its mandate guidelines for the modernization of its religious institutes and with its reaffirmation of the importance of higher education to the Church's organizational purpose and mission, Vatican II demanded in essence a reversal of old and fundamental American Catholic practices and attitudes; and the "aggiornamento" of the Twenty-First Ecumenical Council was the origin of a new era in Catholic higher education in the United States. By its advocacy of sensitivity to cultural norms and practices and by invitation for full, equal participation of the laity, Vatican II had laid the groundwork for the acceptance of laypersons into upper echelon governance structures of Catholic affiliated and sponsored colleges and universities. As has been shown by Stamm (1980), lay involvement on college and university governing boards had been minimal until the mid-1960's.

[4] For the documents which pertain most directly to this paper, see in Abbott (1966) the following: *Perfectae Caritatis* (Decree on the Appropriate Renewal of the Religious Life), *Presbyterorum Ordinis* (Decree on the Ministry and Life of Priests), and *Apostolicam Actuositatem* (Decree on the Apostolate of the Laity).

[5] See Stamm (1979c) for an examination of these trends and movements as they pertain to laicization of governing boards. *Laicization* is defined as "the process of incorporating laypersons into a previously all-religious or all-clerical group or activity." It is *not* to be confused with "secularization" which connotes the dilution or elimination of a religious purpose, mission, or identity.

[6] See Stamm (1979a, 1979b).

[7] See footnote 1 for sources.

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Rather, this discussion focuses only on the internal corporate governance system of institutions as one distinct component of the total, complex formal relationship between the institution and its Sponsoring Religious Body.[8] Consequently, reversionary title agreements, property lease arrangements, and other side-bar legal understandings were not considered in this analysis, although they do directly affect in profound ways institutional decision-making and policy formulation. This paper — whose data are extracted from a more comprehensive study of the laicization process which was sponsored by several professional educational associations and supported by national Catholic higher educational leaders[9] — will confine its mission to documenting the various corporate governance systems existing currently at Catholic colleges and universities in the United States as evidenced in formal institutional governance documents.

Like non-educational corporate entities, American college and university corporations normally exercise powers for the organization relative to the articles of incorporation, the institutional by-laws, the selection of corporation members, selection of the institution's president or chief executive officer, acquisition of new property and assets, disposition or alienation of corporate property and assets, dissolution of the corporation or changing the corporation's mission and purpose, and exercising other fiduciary powers, like borrowing/loaning money for institutional purposes. American higher educational institutions uniformly fulfill these functions independently and unilaterally, restricted only by local, state or federal law/statute, by internal guidelines and procedures, or by other legal agreements which the corporation may adopt and ratify. Therefore, content analysis of institutional charters, by-laws, and other governing documents was the central research methodology utilized.

The governance models which emerged from this investigations were formulated on the basis of three determinations: (1) Is the corporation designated and defined as the legal, official corporate governing entity of the institution? (2) Does this corporate entity fulfill all of primary functions as listed in Figure 1 according to institutional by-laws, and if so, are these functions performed unilaterally by the corporate entity or does it rely on agreement or concurrence on some issues from another corporation or governance entity in order to implement any or all of its corporate authority? (3) Where does the corporate authority and power lie within the structure of the corporation as outlined within the institutional governing documents? Analysis of governing documents from the 134 institutions according to these fundamental questions revealed that in 1977 there were three basic corporation governance systems within American Catholic higher education, forming eight fundamental governance models.

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[8] The Sponsoring Religious Body, a term commonly utilized to mean the religious order of men or women, the religious institute, or the diocese which founded, administered, and conducted the college or university since its founding. "SRB" has become a common abbreviation within Catholic higher educational circles, and is used in this paper frequently.

[9] The Association of Governing Boards of Colleges and Universities in Washington, D.C., provided funds for this dissertation study as part of its Trustee Leadership Program under the auspices of the Lilley Endowment, Inc. Acknowledgement is hereby made to Dr. Richard T. Ingram, Vice-President of the AGB, for his encouragement and support of this investigation.

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Assistance with the questionnaire instrument was further provided by Dr. William B. Castetter, Professor of Education at the University of Pennsylvania; Rev. John E. Brooks, S.J., President of the College of the Holy Cross; Dr. Margaret Healy, Treasurer of Bryn Mawr College; Sr. Mary George O'Reilly, S.H.C.J., Trustee of Villanova University and Gwynedd Mercy College; and Dr. James Gallagher, President of Mount Aloysius Junior College. The investigator wishes to acknowledge their counsel in this effort.

FIGURE 1: SELECTED PRIMARY CORPORATE FUNCTIONS OF AMERICAN HIGHER EDUCATIONAL CORPORATIONS[1]

SELECTED FUNCTIONAL CORPORATE AREAS	CORPORATION POWER AND AUTHORITY
Articles of Incorporation:	Can amend, alter, revise, or dissolve articles of incorporation.
Institutional By-Laws:	Can amend, alter, revise, dissolve, or develop the institutional by-laws.
Selection of Corporate Members:	Has authority to self-perpetuate the membership of the Corporation, can establish criteria for such selection and can designate the nature, term, and limitations of corporate membership.
Selection of Institutional President:	Can select and determine the institution's chief executive officer or president; can determine processes, criteria, and time frame of such selection as well as prescribe responsibilities and rights of the office.
Disposition/alienation of Corporate property and assets:	Can make and implement all decisions relative to the disposition, alienation, or donation of all corporate assets.
Acquisition of new Corporate property and assets:	Can unilaterally acquire, purchase, or lease any new property or tangible assets for the Corporation.
Dissolution of the Corporation	Can make and implement all decisions relative to dissolution of the Corporation; in some states, may even make and implement decisions relative to the specific disposition of Corporate assets upon dissolution of Corporation.
Borrowing/Loaning Money:	Can make and implement decisions regarding the borrowing of money or loaning of money on behalf of the Corporation.

[1] Developed by the investigator; sources utilized are: the AGB's Model Bylaws for Independent Colleges (1977), Herron (1969), Rauh (1959), and Henderson (1967).

CURRENT CORPORATE GOVERNANCE MODELS

Three major corporate governance systems were evident from the data gleaned from institutional by-laws and charters. The first group were institutions whose corporate governing bodies served in that capacity relative to a number of organizations, not merely the college or university. In reality, the collegiate governance system was therefore a corporate sub-system of the larger scope of the corporation. This grouping comprised Model A of the eight governance models which resulted from this study.

The second governance system incorporates those institutions which were defined as distinct legal organizations. They were able to fulfill all corporate functions on behalf of the college/university and were empowered by institutional by-laws to do so unilaterally and freely. This governance system, the independent corporate system, revealed a group of six governance models, varying in degree of structure and form as well as the locus of corporate authority and power.

The third major identifiable corporate governance system comprised those corporations which were legally defined as the college/university's governing corporation. However, these institutional governing bodies were required explicitly by their by-laws to seek the approval, concurrence, or agreement from another independent corporation in order to fulfill one or more of their primary corporate functions. These corporations were semi-independent governing entities, and they comprise Model C of our eight governance models.

Model A: Corporate Subsystems

The corporate subsystem model existed at three institutions responding to the survey.[10] The governing body for the college, referred to as the "corporation," was not unique to the educational institution, for this corporate entity served simultaneously as the corporate governing body for several institutions, each incorporated within the parent corporation. The parent corporation was the corporate entity for the Sponsoring Religious Body, the religious community or congregation which had founded and conducted the college. The exercise of corporate powers for the college/university was merely one of the Board's areas

[10] Information for this study was obtained with the promise of confidentiality. Therefore, this paper cannot identify nor describe individual institutions which provided data and documents.

of corporate decision-making and governance, fulfilling corporate functions for the religious institute and for several of its apostolic enterprises[11] — including elementary/secondary schools, hospitals and medical clinics, and other social service activities. This model of governance was found at two institutions (one liberal arts college and one junior college) which were making the transition from an institution for religious/clerical pre-professional education to an institution which would also train laypersons. A third institution, a junior college, already was educating lay students but remained within the SRB's corporate governance structure.

Models B1-B6: Independent Corporate Systems

The independent corporate systems varied considerably according to governance structure, governance form, and distribution of corporate powers, although they all were distinct, legal corporations, capable of fulfilling unilaterally all primary corporate functions examined. As a result of their variations, however, six different variations of governance result, including the most common model for non-Catholic higher education in the United States.

Model B1

This corporate governance model is the most frequently accepted form of college/university governance. This independent corporation is governed by a single corporate group (called the "corporation," "board of trustees," "board of regents," etc.) which exercises the power to implement decisions of all primary corporate functional responsibilities. Individual participants within the governing board share corporate power by virtue of their membership in the collectivity; individually they can not exercise any corporate function. Because all corporate primary functions reside within the single governing group, this form of independent corporation is uni-cameral. Model B1 is generally regarded as the standard one for American colleges and universities.

The independent, uni-cameral corporate system was found at 80 of the 134 institutions in this study; it was the predominant model in use in 1977. Most of these institutional governing bodies did specify membership requirements for the SRB relative to the governing board, but there were no specific powers reserved to them, and both lay and religious/clerical board members shared in the exercise of corporate responsibility.

Model B2

The first of five bi-cameral models of governance, this corporation was distinguishable by a corporate sole serving as the upper echelon governing entity within a two-part governance system. The corporate sole was the administrative executive of the SRB of this liberal arts college (only one was discovered to have this model of governance in 1977), and was officially the "corporation" of the college/university. Certain primary corporate functions, however, were delegated to a lower-echelon governing body called the "board of trustees." The corporate sole was not a member of the board, and so the corporate sole remained separate from the board, but retaining the authority of the college corporation at all times. This two-tier arrangement in essence reduces the board of trustees to a managing role, extensively void of corporate power and authority unless given by the corporate sole.

Model B3

A bi-cameral mode, this model of corporation governance again involves a corporate sole as the upper-echelon of a two-part college governance system. It is unique from the previous Model B2 in that the corporate sole is also a member of the lower echelon governing board. In this way, the corporate sole not only is empowered with all corporation power ultimately, but also exercises within the lower-level governing body those powers which the corporate sole delegates, bequeaths, or shares with the governing board.

Model B3 was in evidence at two institutions in this study. In the first, the corporate sole was the administrative executive[12] of the Sponsoring Religious Body. While the by-laws articulated the corporation as separate from the board of trustees in powers, they mandated that the corporate sole participate as a voting member of the board. At the other institution, the entire membership of the sponsoring religious institute acted together as the corporate sole. In this instance, the administrative executive (or religious superior) served as the representative of the corporate sole on the lower-echelon governing body. The corporate sole, however, was empowered as the legal "corporation" of this college community.

Model B4

Like Models B2 and B3, this mode of corporation governance is two-tiered; there is an upper-echelon

[11] Apostolates are those activities or services which the SRB conducts as part of its organizational mission, goal, and purpose. Many SRB's are engaged in several different ones; for example, only SRB's may conduct a college/university, several hospitals, elementary/secondary schools, homes for the retired and aged, etc., simultaneously.

[12] The administrative executive of the SRB may be referred to as one of the following: Superior, Provincial, General, or some similar title. This individual is responsible for the administrative leadership of the SRB and chairs the major SRB administrative council. In the case of the diocese, the local bishop or ordinary would be considered as the administrative executive officer.

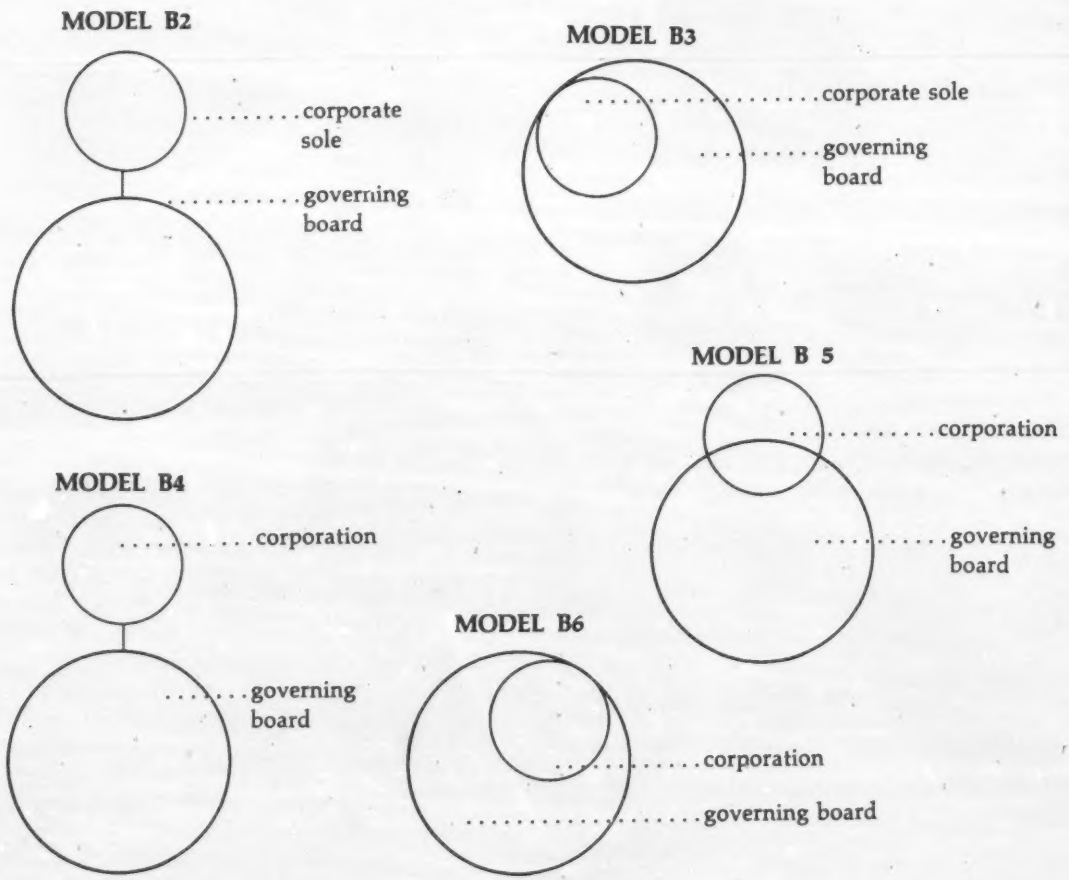
governance entity and a lower-echelon body to which is delegated, shared, or bestowed one or more of the primary corporate functions. However, unlike the former models, the upper-level corporate entity is comprised of a group of corporate members, not a single individual or corporate sole. These corporate members, however, can exercise corporate authority only as a group; the individual corporation member can not. The corporate group's membership remains separate from the subordinate governing body.

While there were twenty-four instances of this form of bi-cameral independent corporation governance system (representing 18% of all Catholic colleges and universities in this study), they all varied considerably in terms of the distribution of corporation prerogatives and power between the upper and lower echelon governing bodies. Most often, the "corporation" reserved complete power to exercise the corporation's primary responsibilities of disposition or acquisition of property or assets, altering the purpose/mission of the institution, and amending the articles of incorporation of the college/university. In many instances it was the upper echelon governing body which selected and appointed members to the subordinate governing group. Wide variation was evident among the twenty-four institutions relative to the distribution, delegation, and sharing of other corporate primary functions between the two governing bodies.

Model B5

Implemented at 10% of all Catholic colleges and universities in 1977, Model B5 of governance likewise presented a bi-cameral form of corporate structure. However it is distinguishable from Model B4 in that the upper echelon governing body is accorded some degree of formal representation on the lower-level board. There were variations in the extent to which the corporation was represented on the subordinate body at these institutions. And again, there were differences in the extent to which certain primary corporate functions were delegated to or shared with the lower-level governing body by the upper echelon group.

FIGURE 2: MEMBERSHIP CONFIGURATIONS OF INDEPENDENT BI-CAMERAL CORPORATE GOVERNANCE SYSTEMS IN AMERICAN CATHOLIC HIGHER EDUCATION, 1977



Model B6

Similar to the two previous models of governance, Model B6 is a two-tiered governance system, with both an upper and lower level governing body. Likewise, the superior group delegates or shares with the lower body authority and power over one or more of the primary functions performed by the educational corporation. The uniqueness of this model is, however, that the entire membership of the upper echelon board simultaneously is mandated to be voting participants on the lower-echelon governing board. In this way, the corporation determines the extent of corporate responsibility for the board and then shares in the exercising of selected powers.

Model C: Semi-Independent Corporation Systems

The Model C sub-set of corporate governance systems represents those college or university corporations which were ascribed with all the characteristics of a legal corporate entity. However, unlike their independent counterparts, they were prescribed by institutional by-laws to seek formal approval or concurrence from some other corporation (other than the college or university) in order to perform one or more of the primary corporate functions. In this sense, these corporations were semi-independent.

Nine institutions were governed by this kind of system. In most instances, the SRB members of the corporate governing body were appointed by the SRB corporation; in this way, these boards lost some of their corporate independence. In two instances, any disposition or acquisition of property on the part of the educational corporation necessitated approval from the SRB corporation.

FREQUENCY OF CONTEMPORARY GOVERNANCE MODELS

An analysis of all 134 institutions revealed that certain of the eight models of governance systems were more frequently in practice at American Catholic higher educational institutions in 1977. As Table 1 indicates, the independent uni-cameral corporate system predominated nationally, with 60% of all Catholic institutions utilizing this model of governance; it should be noted that this model represents the considered standard model of governance for secular private colleges and universities in this country. The eighty Catholic institutions with this corporate governance system represented large and small universities, liberal arts colleges, and one junior college.

Bi-cameral corporate governance models were found at nearly one-third of all Catholic educational corporations. Of the five bi-cameral models, the B4 Model (a distinct corporate body with a distinct governing board serving as the lower echelon corporate governing body) was found to be at 24 institutions, representing 18% of the total institutional population in this study. The B5 Model, in which the corporate group's membership overlapped with the membership of the subordinate board of trustees,

TABLE 1: DISTRIBUTION OF GOVERNANCE MODELS IN AMERICAN CATHOLIC HIGHER EDUCATION, 1977

MODEL	DESCRIPTION	FREQUENCY	PERCENTAGE OF TOTAL SYSTEMS (n= 134)
A	Corporate Subsystem	3	2%
B	Independent Corporate Systems	122	91
B1	Uni-cameral	80	60
B2-B6	Bi-cameral	42	31
B2	Distinct Corporate Sole	1	1
B3	Corporate part of Board	2	1
B4	Distinct Corporate Group	24	18
B5	Corporate Group partially part of Board	14	10
B6	Corporate Group within Board	1	1
C	Semi-Independent Corporate Systems	9	7
TOTAL		134	100%

was employed at one-tenth of all responding institutions. Bi-cameral systems with a corporate sole had been established at only 2% of these colleges and universities.

Semi-independent corporate systems existed at nine colleges and universities, representing 7% of the Catholic higher educational institutions in this inquiry. Corporate subsystems accounted for only 2% of all institutional governance systems in 1977.

SIGNIFICANCE OF THE FINDINGS

The results of this study revealed some significant and important conclusions for Catholic higher education in this country, for the impact of the Twenty-First Ecumenical Council on American Catholic colleges and universities as well as other elements within the American Church, for the Americanization process of these institutions and the formal Church structure in this country, and for an emerging role for the laity in the governance of Catholic colleges and universities at the board of trustee level.

- The overwhelming majority of Catholic college and university corporations had by 1977 been separated from the legal corporate structure of the SRB which had founded, administered and sponsored them. The impact of this separate incorporation — a departure from the previous norm, as most Catholic institutions had been perceived as extensions of the SRB corporation until this century — lies in the conformity of American Catholic colleges and universities with the mainstream of American higher education. The notion of separate incorporation has been the accepted standard for both secular and other religiously sponsored colleges and universities.

- The developing models of corporate governance, in the context of the Ecumenical Council and the resultant laicization of these governing systems, represent unequivocal attempts on the part of the SRB's to balance their long-standing interest and commitment to these institutions with Vatican II's directives regarding lay involvement, conformity to societal norms and practices, and importance of the higher educational enterprise in the life of the Church. While two other factors may have accelerated or initiated the laicization process within Catholic college and university governing boards (namely, (1) the real need for substantial new funds as donations to the institutions which lay trustees could generate, and (2) the perceived availability of government funds which necessitated a careful interpretation of church/state issues by a "de-clericalization" of the institution's governance structure and relationship to the formal Church), nonetheless, a renewed role for the laity in American Catholic higher educational governance is attributable to a theological emphasis from the Second Vatican Council. The models which currently exist reflect the on-going commitment of the SRB's to remain in service to these colleges and universities while simultaneously adjusting to the ideals of Vatican II.

- These models, which incorporate lay presence (see Appendices of Related Data from Study), reflect a movement within SRB's generally to adopt Vatican II's ideals of service to the community. With the exceptions of the bi-cameral models, these governance structures indicate new initiatives on behalf of the SRB's to return to such service and to be relieved gradually of the total administration of their apostolates. Not only may they be returning to their original purpose and function of service, but SRB's generally seemed to be avoiding the acquisition of additional unnecessary and unessential property through the establishment of separate and independent educational corporations.

- The existing models generally bring the layperson into a position of parity with the SRB clergy and religious relative to responsibility for the Catholic higher educational enterprise in this country. This is especially true in the uni-cameral, independent corporate system. While less so in the bi-cameral models, the extent of lay involvement and responsibility for the national Catholic college/university system is enhanced through these models which replace formerly all-religious or all-clerical models, most of which were corporate subsystems.

- With 60% of the institutions adopting a model of governance (independent with one governing board to serve as the corporate entity) equated with the majority of private institutions in the United States, the movement towards Americanizing the Church's higher educational institutions in this country appears definite.

- The study revealed that 40% of Catholic colleges and universities had not adopted the standard, accepted governance model as of 1977. The remaining 40% were divided among several varying governance systems, indicative of a lack of consensus on an alternative which might serve equally as well. Overall, the division among all eight governance models still indicates a lack of definite consensus among Catholic colleges and universities, although the movement is towards the independent uni-cameral models.

- The lack of consensus in governance system models may further reflect a lack of consensus within the Catholic higher educational establishment regarding institutional mission. Formerly, these institutions were perceived as an integral part of the Church's missionary effort in the United States, intimately woven into the fabric of the Church. The Catholicity of these institutions was profound, precise, and definite, and the former governance systems of these systems reflected that definite institutional mission. The growth of independent uni-cameral corporations

with lay trustees (whose presence in 1977 ranged from 34% of total voting board membership to 89%) makes less visible the Catholicity of these institutions at the upper echelon governance level. The new separateness between formal Church SRB's and the college/university corporation thereby intimates the need for a different concept of the Catholicity of these institutions which accounts for their degree of independence from the formal ecclesiastical structures of the American Church and its various religious institutes, orders, and congregations. In this regard, the bi-cameral models and the corporate subsystems reflect a closer formal relationship between Church and institution, but the division of institutions into eight corporate models may reflect the uncertainty in defining the Church's relationship to these educational organizations in terms of institutional mission and Catholicity.

- While laypersons were found to be voting members of 93% of all Catholic college and university boards of trustees in 1977, the impact of lay presence is moderated by bi-cameral governance structures, semi-independent corporate systems, and corporate subsystems. For while laypersons may be members of institutional boards of trustees, their impact is lessened if nearly 2 of every 5 governing boards does not possess unilateral, independent corporate authority, power, and responsibility; the significance of their presence is diminished if nearly one-third of those governing boards function within narrow parameters perscribed by another corporate entity.

SUMMARY AND IMPLICATIONS

In summary, then, these models reflect a continued commitment on the part of religious orders and institutes to remain active in the governance of American Catholic higher educational institutions. At the same time, these models intimate that the SRB's who initiated these governance changes are seeking to discover the best way by which to create a new partnership with the laity for the governing responsibility of Catholic colleges and universities.

Yet, the selection of a particular model may have extensive implications for the institution and for the SRB. Some implications may be relating to: (1) the degree of SRB legal liability and accountability for the colleges, (2) the ability to solicit funds from government and other secular sources, (3) the clarity of role definition for trustees and corporate members — lay and SRB, (5) the ability to attract able and committed SRB and lay trustees as well as to demand their best efforts on behalf of the college or university, and (6) the extent to which the SRB's tradition is incorporated into the mission, complexion, and future development of the institution. Similarly, the form of the corporate governance may: (1) symbolize (a) the degree of SRB acceptance of the principles of Vatican II, and (b) the extent of SRB commitment to the academic integrity of the institution, and (2) reflect further the SRB's perception of its own role and mission within the post-Vatican II American Church.

Since the structure of the institutional governance system may have profound effects on both the SRB and the college or university, it seems appropriate that any governance model be examined carefully and periodically to insure its continued facilitation of SRB and institutional goals and aspirations.

APPENDIX A:
LAICIZATION OF AMERICAN CATHOLIC HIGHER EDUCATIONAL GOVERNING BOARDS IN 1977[1]

DEGREE OF LAICIZATION IN 1977	ALL INSTITUTIONAL GOVERNING BOARDS IN THIS STUDY (n=130)	
	Total	Percentage of Total
LAICIZED BOARD OF TRUSTEES: One or more voting trustees is a layman or laywoman	120	92.44%
NON-LAICIZED BOARD OF TRUSTEES: No voting trustee is a layman or laywoman	10	7.56
TOTAL	130	100.00%

[1] Data for this table are taken from all institutional responses which presented complete analysis of board composition for 1977. This combined set of responses comprises 119 responses (which provided complete historical data regarding board composition) as well as 11 additional responses which presented only 1977 board composition information.

APPENDIX B:
DISTRIBUTION OF PERCENTAGES REPRESENTING LAY TRUSTEE PRESENCE OF TOTAL BOARD VOTING MEMBERSHIP ON ALL LAICIZED BOARDS IN 1977[1]

PERCENTAGE REPRESENTING LAY TRUSTEE PRESENCE OF TOTAL BOARD MEMBERSHIP	Number	Cumulative Frequency	Cumulative Percentage
100			
95-99			
90-94	1	120	100.00
85-89	3	119	99.17
80-84	12	116	96.67
75-79	15	104	86.67
70-74	7	89	74.17
65-69	14	82	68.33
60-64	13	68	56.67
55-59	12	55	45.83
50-54	8	43	35.83
45-49	16	35	29.17
40-44	10	19	15.83
35-39	6	9	7.50
30-34	2	3	2.50
25-29		1	.83
20-24	1	1	.83
15-19			
10-14			
5-9			
0-4			

[1] Data for this table are taken from all 130 institutional responses which presented complete and accurate information relative to board composition in 1977; this table presents lay presence on the 120 laicized boards from the total group.

APPENDIX C:
HISTORICAL DEVELOPMENT OF LAY TRUSTEE PRESENCE IN RELATION TO NATIONAL TRUSTEE POPULATION: 1900-1977

	BOARDS OF TRUSTEES OF CHARTERED INSTITUTIONS		TRUSTEE POPULATION OF CHARTERED INSTITUTIONS		
DATE	Total Chartered To Date	Number of Laicized Boards to Date	National Trustee Population That Year	Number of Lay Trustees in National Trustee Population	Percentage of Total Population Representing Lay Trustees
1900	35	1	216	2	.63%
1920	52	3	346	14	4.05
1940	83	6	577	27	4.68
1950	94	7	687	24	3.49[1]
1960	108	9	822	46	5.60
1965	114	24	982	121	12.32
1970	117	83	1,593	783	49.15
1977	119	110	2,382	1,483	62.26

[1] This drop in the national lay trustee population and the percentage of the national trustee population which that lay population represents is accounted for by one institution. This eastern institution had been sponsored and founded by a diocese; however, in the 1940's the bishop asked a religious congregation of men to assume control and sponsorship of the institution. When this transition was made, the heavily lay trustee board was reconstituted into an all-clerical board with all trustees being members of the newly controlling SRB.

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NOTE

ACCU will sponsor an afternoon's workshop on the special concerns of trustees in Catholic colleges and universities. It will follow the Association of Governing Boards' National Trustee Workshop which is being held at the Hyatt-Regency, Cambridge, Massachusetts, October 5-6, 1981. The ACCU special session will begin with luncheon on October 6th and will conclude before 6:00 p.m. Details as to speakers, panels, etc., will be forthcoming in a special mailing.